A HAND-LIST

OF THE

MUḤAMMADAN MANUSCRIPTS

IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE.

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OF THE

MUḤAMMADAN MANUSCRIPTS,

INCLUDING ALL THOSE WRITTEN
IN THE ARABIC CHARACTER,

PRESERVED IN THE LIBRARY

OF THE

UNIVERSITY OF CAMBRIDGE

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PREFACE.

IN the Introduction to my *Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, published by the University Press in 1896, I traced with some detail the history and growth of this department of our Library from 1625, when the munificence of George Villiers, Duke of Buckingham, secured for us the precious Erpenius collection, down to the date of publication, since which period we have acquired (mostly by purchase) about 140 MSS. written in the Arabic character. I do not deem it necessary to repeat in this place what I there set down on this head, and I shall therefore pass at once to other matters.

The cataloguing of manuscripts, though one of the most useful tasks of the Orientalist, is at the same time one of the most irksome and tedious, especially in the case of a collection formed less by deliberate selection and purchase than by fortuitous gifts and bequests. When, therefore, I had completed my *Persian Catalogue*, and had realised how large a proportion of unselected manuscripts are practically devoid of worth or interest, I earnestly hoped that some one else, better qualified for such work than myself, would undertake the cataloguing of the remaining Muḥammadan MSS., a task for which I felt but little inclination. It soon became plain, however, that, unless I chose to continue the work myself, there was but little likelihood of its being finished at all in the near future; and as an uncatalogued collection of MSS. is practically useless, especially to scholars at a distance, I resolved to work up the rough notes of all MSS. written in the Arabic character (whether Arabic, Persian, Turkish, Urdū,

Pakhto, Malay or Panjābī) which I had already made when engaged in the construction of my *Persian Catalogue*, and issue them, in a compact and condensed form, as a *Hand-list of Muḥammadan Manuscripts*; in order that, pending the production of a proper *Catalogue raisonné*, some clue to the contents of this department of our Library might be available to other Orientalists.

The plan which I decided to adopt in the construction of this *Hand-list* aimed primarily at concision, but proved in practice much more troublesome than I had anticipated. By arranging all the books of which the proper titles could be ascertained in alphabetical order (according to the plan adopted by that great bibliographer Ḥājī Khalīfa) it seemed to me that a considerable economy of space might be effected, both by removing the need of a separate *Index of titles*, and also by avoiding any repetition of the bibliographical references. Moreover it appeared to me to be a matter of perfect indifference to one who was in search of a particular work whether it happened to be bound up in the same cover with others or not, so that I decided in the case of composite MSS. to treat each portion as an independent unit, and to describe the volume as a whole only under one article (generally the earliest in the volume). Thus, for instance, the Burckhardt manuscript marked **Qq. 141** comprises three separate treatises by al-Maqrīzī, to wit (1) *adh-Dhahabu'l-masbūk*, (2) *'Ibaru'n-naḥl*, and (3) *aṭ-Ṭurfatu'l-gharība*. Each of these is described separately, according to alphabetical order of titles, the first under ذ (No. **442**), the second under ع (No. **664**), and the third under ط (No. **655**), by which plan the first (called **Qq. 141**[1]) and the third (**Qq. 141**[3]) are respectively associated, each in its own place, with another copy of the same work, while the whole composite MS. is only described once, under article **442**, to which a reference is made in the subsequent articles.

Of course it was evident from the first that there would remain a considerable residue of "untitled" MSS., manuscripts, that is to say, which in the nature of things lacked a title (such as collections of letters, memoranda, common-place books, miscellanies and the like), or which were so mutilated as to render identification impossible, or which had accidentally been left untitled, and which I could not identify with the means at my disposal. These "untitled manuscripts" had, therefore, to be arranged according to subjects (the system employed by Dr Rieu in his British Museum Catalogues being generally followed) in a separate class, which constitutes Part II of this volume.

Lastly, for the Library officials (whose point of view must necessarily be bibliographical rather than literary, and by whom one work in four volumes is regarded as four manuscripts, while one volume containing four separate works is regarded as one) it was necessary to arrange all the MSS. according to order of class-marks, and to indicate opposite each the article or articles under which its description might be found. This portion constitutes Part III of this volume, which concludes with an Index of proper names (those of authors, scribes and former owners being distinguished by appropriate signs, according to the plan adopted in my *Persian Catalogue*), including some titles of books mentioned out of the alphabetical order adopted in Part I, and a few references of a more general character.

Such was the plan of the *Hand-list* as it shaped itself in my mind, but in practice I have not been able to carry it out with entire consistency. In the first place, some of the titles in Part I are, I must confess, more or less fictitious (*e.g.* Nos. **174**, **186**, **206**, **247**, **270**, **438** &c.), being descriptive rather than specific; while the bringing together of most of the Epistolary Manuals under the heading *Inshā* in Part I instead of under "Collections of Letters" in Part II is, strictly speaking, a violation of the original scheme. Moreover, some

volumes containing a dozen or more separate small treatises have, even when all or most of these treatises had titles, been described in Part II under "MSS. of mixed contents" (pp. 336–341 *infra*), contrary to a consistent adhesion to the original plan, and, as I am bound to admit, mainly to avoid the trouble of so many separate entries. Lastly, while the *Hand-list* was passing through the Press I was appointed for one year (June 1899—June 1900) to the newly-established post of Curator of the Oriental MSS. in the University Library, and naturally took advantage of this circumstance to add by purchase, so far as our funds allowed, as many desirable manuscripts of this class as possible to our collection. Many of these were acquired too late for insertion under their titles in Part I, and for them a supplement (pp. 250–272 *infra*) had to be added; while the "most recent additions" (acquired during the course of this year) had to be merely recorded at the end (pp. 397 *et seqq.*) with a few brief words of general description.

The title of this *Hand-list*, again, is open to criticism, since it includes a good many Christian and some Hindū and Pārsī works. The epithet "Muḥammadan" is, therefore, to be understood as meaning "written wholly or partly in the Arabic character," which character is essentially the vehicle of Muḥammadan literature. Some such brief epithet was needed for purposes of definition, and this was the best that suggested itself. A more accurately descriptive title would have been too cumbrous for ordinary use, and the classification of manuscripts in a library according to the character in which they are written is evidently the most convenient. Of all MSS. written with Arabic letters which came within my ken I was bound to take note, but it would have been impossible for me to wade through those written in the Syriac or Hebrew character, on the chance of coming upon Kārshūnī treatises in the former or Judæo-Persian or Arabic compilations in the latter. I have also included in

the *Hand-list* two MSS. written chiefly in the Pahlavī script (**Add. 328** and **Add. 329**), and one ancient Egyptian fragment (**Add. 1859**), as well as certain others (*e.g.* **Mm. 4. 11** and **Mm. 5. 26**), which, though essentially Muḥammadan, are written in Latin or some other Western language.

The obvious defect of the plan which I have adopted in the construction of this *Hand-list* is that, while it is easy for any student to ascertain at once whether or no a given work or a particular author is represented in our collection, it is not possible to see at a glance to what extent the literature of a given subject is represented. This, however, is of less consequence in a collection like ours (which, compared to those of the British Museum, the India Office and the Bodleian, is poor and meagre) than it would be in the case of one more ample and more representative; and it may, perhaps, be to some extent remedied by the following brief list of some of the rarer works which we possess. Only the more important of these are here mentioned, and, for simplicity, they are arranged under a few headings.

List of some of the rarer works described in this volume.

Religion. No. 36, an account of holy places and shrines, composed before A.H. 611. Nos. 247 and 1474, two pretty extensive collections of Persian *ta'ziya* poems for recitation in the month of Muḥarram. No. 254, the now celebrated anonymous old Persian Commentary on the second half of the Qur'ān. No. 267, a transcript from the author's autograph of Qāḍī Muḥībbu'd-Dīn al-Ḥamawī's *Tanzīlu'l-āyāt.* No. 294, a good copy of the rare heretical work entitled *Jāvidān-i-Kabīr*, containing the doctrines of the Ḥurūfī sect, with portions in a West-Persian dialect. Nos. 878 and 879, portions of al-Kulaynī's great collection of Shī'ite traditions. No. 896, the *Kitābu'r-Raḥmat* of the early Ṣūfī Abū Mūsā Jābir b. Ḥayyān. Also a fairly large collection of Druze books (Nos. 1356–1366).

History and Biography. No. 134, the *Baṣā'iru'l-Qudamā*, composed before A.H. 380. No. 165, the unique MS. of al-Ya'qūbī's important history, edited by Houtsma in 1883. No. 166, a rare history of Akbar. No. 169, one volume of an immense biographical dictionary of eminent

natives of Baghdad, composed early in the seventh century of the *hijra*. No. **170**, the *Unique Chronicle of Sicily*. No. **174**, fragments of an extensive history of the Caliphs, composed subsequently to A.H. 597. No. **186**, a rare history of Shāh Isma'īl the Ṣafavī. No. **206**, a general history down to A.H. 679 containing a pretty full account of the Crusades. No. **229**, an autograph copy of as-Sarqawī's history of Egypt entitled *Tuḥfatu'n-Nādhirīn*, which, though quite modern, appears to be rare. No. **262**, supplement to the *'Uqūdu'l-Jumān*. No. **300**, the *Jawāhiru's-Sulūk*. No. **329**, part of a biographical and necrological work entitled *Ḥawādithu'z-Zamān*. No. **360**, Ibnu'sh-Shiḥna's History of Aleppo. No. **365**, Maqrīzī's history of the Dynasties of Islām down to the fall of the 'Abbāsid Caliphate. Nos. **697–699**, Ibn Shākir's *'Uyūnu't-Tawārīkh*. No. **701**, the *Ghāyatu'l-wasā'il ila ma'rifati'l-awā'il*. No. **1201**, the rare *Nihāyatu'l-irab fī akhbāri'l-Furs wa'l-'Arab*, of which I have described the contents in the *J. R. A. S.* for April 1900, pp. 195–259. No. **1277**, a Muslim Martyrology and Necrology entitled *Kitābu'l-miḥan*.

Geography and Topography. No. **260**, a geography of Egypt, compiled in A.H. 777.

Science. No. **50**, a fine old MS. of an Arabic version of Euclid. No. **307**, an Encyclopædia of Philology, Theology, and Law, entitled *Ḥadā'iqu aḥdāqi'l-azhār*, compiled before A.H. 971 by Ibnu'l-Ḥanbalī. No. **330**, part of the *Ḥayātu'l-ḥaywān* of al-Jāḥidh. No. **1168**, a treatise on marriage, etc. entitled *Nuzhatu'l-abṣār*. No. **1239**, the *I'rāb*, a grammatical treatise by Abū Sa'īd aṣ-Ṣayrafī (d. A.H. 368). No. **1264**, the *Ādābu'ṣ-ṣuḥbat*, a treatise on conduct. No. **1276**, part of the *Kāmilu'ṣ-Ṣanā'at* of al-Majūsī (d. A.H. 384), a noted work on Medicine. Nos. **1386** and **1388**, two other early medical works.

Bibliography. No. **345**, the supplement to Ḥājī Khalīfa's great work.

Belles Lettres. No. **241**, a fine old MS. of al-Bindārī's Arabic translation of the *Shāhnāma*, made about A.H. 620. No. **328**, the *Ḥilyatu'l-adab*, a large Arabic anthology. Nos. **395** and **396**, two fine old copies of the *Ḥamāsa*, dated A.H. 568 and 593 respectively. No. **423**, the *Dīwān* of Ibn 'Unayn of Damascus (d. A.H. 630). No. **650**, a Persian work on Rhetoric, based on Waṭwāṭ's *Ḥadā'iqu's-siḥr*. No. **757**, al-Mimātī's *Qānūn fī Dīwāni'r-Rasā'il*. No. **885**, the fine MS. of the *Kāmil* of al-Mubarrad (dated A.H. 562) used by Dr Wright in the preparation of his edition. No. **916**, a very fine and complete copy of al-Mufaḍḍal's book on Arabic proverbs, "unique in this completeness." No. **918**, the unique *Kitābu'l-mu'ammarīn* and *Kitābu'l-waṣāyā* of Abū Ḥātim as-Sajistānī. No. **1116**, an Anthology of Arabic poetry down to the beginning of the eleventh century of our era. No. **1204**, a Persian treatise on rhyme by 'Aṣṣār of Tabrīz. No. **1245**, an interesting collection of letters made by Ibn Nubāta. No. **1287**, a fine old copy of 'Aṭṭār's *Muṣībat nāma*.

Stories and Anecdotes. No. **136**, the *Bughyatu'l-musāmir* of al-Mīlawī. No. **872**, another collection of stories and miscellaneous information, entitled *al-Qamaru't-ṭāli'.* No. **1200**, another similar collection of witticisms and anecdotes, compiled about A.H. 636, entitled *Nawādiru'l-milaḥ.*

The following MSS. also deserve notice. No. **1347**, a large collection of as-Suyūṭī's minor writings. No. **1348**, a fine specimen of the Spanish-Arabic literature known as "textos Aljamiados." No. **1479**, a collection of Turkī (? Kirghiz) legends in verse.

Of the more ancient undated MSS., and of MSS. dated earlier than A.H. 900, a list is here appended.

LIST OF MSS. DATED BEFORE A.H. 900 (A.D. 1495).

Qq. 285 (Nos. **918, 927**) *a.*	A.H. 428	**Qq. 42** (No. **885**) *a.*	A.H. 562
Qq. 213 (No. **395**) *a.*	A.H. 568	**Qq. 296** (No. **396**) *a.*	A.H. 593
Qq. 244 (No. **757**) *a.*	A.H. 597	**Ii. 6. 9** (No. **766**) *a.*	A.H. 600
Qq. 290 (No. **738**) *a.*	A.H. 600	**Add. 776** (No. **117**) *a.*	A.H. 600
Qq. 115 (No. **119**) *a.*	before A.H. 617	**Gg. 6. 35** (Nos. **276, 295**) *a.*	A.H. 624
Add. 3178 (No. **33**) *a.*	A.H. 627	**Mm. 4. 15** (No. **254**) *p.*	A.H. 628
Qq. 294 (No. **1200**) *a.*	about A.H. 650	**Add. 3453** (No. **1317**) *a.*	A.D. 1260=A.H. 658
Dd. 5. 35 (Nos. **1190, 170**) *a.*	A.D. 1272=A.H. 671	**Gg. 5. 33** (No. **68**) *a.*	A.D. 1272=A.H. 671
Dd. 2. 38 (No. **639**) *a.*	A.H. 673	**Gg. 5. 27** (No. **67**) *a.*	A.H. 684
Qq. 92 (No. **36**) *a.*	A.H. 692	**Qq. 286** (No. **1128**) *a.*	A.H. 694
Gg. 3. 20 (No. **104**) *a.*	A.H. 708	**Add. 3289** (No. **1295**) *a.*	A.D. 1338=A.H. 740
Dd. 4. 28 (Nos. **31, 514, 1055, 440**) *a.*	A.H. 749	**Add. 2621** (No. **72**) *a.*	A.D. 1353=A.H. 754
Add. 3044 (No. **1298**) *a.*	A.D. 1355=A.H. 756	**Qq. 91** (No. **736**) *a.*	A.H. 765
Add. 830 (No. **1073**) *a.*	A.H. 766	**Add. 3540** (No. **1264**) *a.*	A.H. 768
Qq. 80 (No. **524**) *a.*	A.H. 772	**Dd. 6. 26** (Nos. **996, 1020**)	A.H. 775
Gg. 5. 15 (No. **191**) *t.*	A.H. 781	**Dd. 10. 6** (No. **1422**) *a. p.*	A.H. 790
Qq. 237 (No. **1098**) *a.*	before A.H. 792	**Add. 774** (No. **605**) *a.*	A.H. 797
Add. 3181 (No. **1124**) *a.*	? A.H. 806	**Qq. 38** (No. **751**) *a.*	A.H. 808
Add. 787 (No. **1164**) *a.*	A.H. 809	**Add. 3252** (No. **722**) *a.*	? A.H. 816
Add. 775 (No. **610**) *a.*	A.H. 818	**Oo. 6. 25** (No. **623**) *a.*	A.H. 823
Add. 762 (No. **629**) *a.*	A.H. 831	**Mm. 3. 10** (No. **1000**) *t.*	A.H. 840
Qq. 84 (No. **1189**) *a.*	A.H. 840	**Add. 2926** (No. **182**) *a.*	A.H. 845
Mm. 6. 2 (No. **1429**) *a.*	A.H. 847	**Qq. 277** (No. **910**) *a.*	A.H. 850
Qq. 40 (No. **327**) *a.*	A.H. 853	**Add. 682** (No. **676**) *a.*	A.H. 856

Qq. 281 (No. **507**) *a.* A.H. 862
Add. 3533 (No. **1245**) *a.* before A.H. 863
Dd. 12. 8 (No. **956**) *t.* A.H. 872
Add. 2899 (No. **63**) *a.* A.H. 876
Qq. 37 (No. **682**) *a.* A.H. 878
Qq. 240 (No. **708**) *a.* A.H. 886
Qq. 45 (No. **875**) *a.* A.H. 889
Add. 819 (No. **644**) *a.* A.H. 895
Dd. 6. 24 (No. **590**) *a.* A.H. 863
Dd. 5. 74 (No. **970**) *a. p.* A.H. 866
Add. 3586 (No. **1241**) *a.* A.H. 874
Add. 453 (No. **1306**) *a.* A.D. 1471 = A.H. 877
Add. 3261 (No. **591**) *a.* A.H. 883
Dd. 3. 22 (No. **611**) *a.* A.H. 887
Ll. 6. 21 (No. **739**) *a.* A.H. 891

LIST OF EARLY UNDATED MSS.

Tenth century of our era. **Add. 2930** (No. **916**) *a.*

Thirteenth century. **Ff. 2. 24** (No. **921**) *a.*; **Gg. 5. 28** (No. **1387**) *a.*; **Qq. 47** (No. **328**) *a.*; **Qq. 51** (No. **1116**) *a.*; **Qq. 86** (No. **891**) *a.*; **Add. 306** (No. **915**) *a.*; **Add. 1075** (No. **50**) *a.*; **Add. 1860** (No. **69**) *a.*; **Add. 2924** (No. **169**) *a.*; **Add. 3213** (No. **75**) *a.*

Thirteenth or fourteenth century. **Dd. 12. 1** (No. **1386**) *a.*; **Gg. 6. 4** (No. **1088**) *a.*; **Qq. 58** (No. **263**) *a.*; **Qq. 77** (No. **225**) *a.*; **Add. 1061** (No. **1090**) *a.*; **Add. 3601** (No. **1276**) *a.*

Fourteenth century. **Ll. 1. 6** (No. **1079**) *a.*; **Qq. 46** (No. **241**) *a.*; **Add. 806** (No. **1059**) *a.*; **Add. 2925** (No. **206**) *a.*

Fifteenth century. **Dd. 3. 79** (No. **1067**) *a.*; **Ee. 1. 27** (No. **294**) *p. a.*; **Mm. 2. 6** (No. **439**) *p.*; **Oo. 6. 32** (No. **1002**) *p.*; **Add. 308** (No. **26**) *p.*; **Add. 3090** (No. **174**) *a.*

The next point which demands notice is the system of abbreviation which I have employed in referring to the Catalogues and other works most frequently cited in the following pages. These are as follows:—

B. M. A. C.[1] (="British Museum Arabic Catalogue, No. 1"). *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur: pars secunda, Codices Arabicos amplectens* (London, 1846–1871).

B. M. A. C.[2] (="British Museum Arabic Catalogue, No. 2"). *Supplement to the Catalogue of the Arabic Manuscripts in the British Museum*, by Charles Rieu, Ph.D. (London, 1894).

B. M. P. C.[1] (also cited as **Rieu's Pers. Cat.**). *Catalogue of the Persian Manuscripts in the British Museum*, by Charles Rieu, Ph.D., 3 vols. (London, 1879–1883).

B. M. P. C.[2] (also cited as "**Rieu's Persian Supplement**"). *Supplement to the Catalogue of the Persian Manuscripts in the British Museum*, by Charles Rieu, Ph.D. (London, 1895).

B. M. T. C. (also cited as "**Rieu's Turkish Catalogue**"). *Catalogue of the Turkish Manuscripts in the British Museum*, by Charles Rieu, Ph.D. (London, 1888). I cannot refrain from again expressing in this place my profound admiration for these splendid monuments of Professor Rieu's wonderful erudition and industry, which will ever remain the exemplar and model of all future cataloguers.

I. O. A. C. (="India Office Arabic Catalogue"). *Catalogue of the Arabic Manuscripts of the Library of the India Office*, by Otto Loth, Ph.D. (London, 1877).

L. C. (="Leyden Catalogue"). *Catalogus Codicum Orientalium Bibliothecæ Academiæ Lugduno Batavæ*, by Dozy and Houtsma (6 vols., Leyden, 1851–1877). The new Catalogue I do not possess.

V. C. (="Vienna Catalogue"). *Die Arabischen, Persischen und Türkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien*, by Professor Dr Gustav Flügel (3 vols, Vienna, 1865–1867).

H. Kh. (="Ḥājī Khalīfa"). *Lexicon Bibliographicum et Encyclopædicum a Mustafa Ben Abdallah, Katib Jelebi dicto, et nomine Haji Khalfa celebrato compositum...*, Dr Gustav Flügel's edition of the valuable *Kashfu'dh-Dhunūn 'an asāmi'l-Kutub wa'l-Funūn* (7 vols., Leipzig, 1835–1858). The different articles are cited by the numbers prefixed to them in this edition, without reference to the volume or page.

P. C. (="Persian Catalogue of the Cambridge University Library"). *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*, by Edward G. Browne (Cambridge, 1896). Except in the case of recent additions, the Persian MSS. are not redescribed in this Hand-list, but merely mentioned in their proper places, with a reference to the description contained in the Persian Catalogue.

Other works less often cited, and with less abbreviated titles, are:—

Berl. A. C. (or "Cat. of Berlin Arabic MSS."). *Verzeichniss der Arabischen Handschriften der Königlichen Bibliothek zu Berlin*, by W. Ahlwardt (Berlin, 1887–).

Berl. P. C. (or "Cat. of Berlin Persian MSS.," or "Berlin Pers. Cat."). *Verzeichniss der Persischen Handschriften*, etc., by Wilhelm Pertsch (Berlin, 1888).

Berl. T. C. (or "Cat. of Berlin Turkish MSS.," or "Berlin Turk. Cat."). *Verzeichniss der Türkischen Handschriften*, etc., by Wilhelm Pertsch (Berlin, 1889).

The titles of the other books most frequently cited are, I think, sufficiently clearly indicated. Chief amongst these are:—

Carl Brockelmann's *Geschichte der Arabischen Litteratur* (Weimar, 1897–); A. G. Ellis's *Catalogue of Arabic* [printed] *Books in the*

British Museum (vol. i, 1894); the *Fihrist* (ed. Flügel, Roediger and Müller, Leipzig, 1871–1872); *J. R. A. S.*, the *Journal of the Royal Asiatic Society of Great Britain and Ireland;* A. von Kremer's *Culturgeschichte des Orients unter den Chalifen* (2 vols., Vienna, 1875–1877); *Notices et Extraits des Manuscrits de la Bibliothèque du Roi* (1787– ; later, *de la Bibliothèque Nationale*); Baron Victor Rosen's catalogues of Arabic and Persian MSS. in vols. i, iii, and vi of the *Collections scientifiques de l'Institut des Langues Orientales du Ministère des Affaires étrangères* (St Petersburg, 1877, 1886 and 1891); de Slane's *Catalogue des Manuscrits arabes de la Bibliothèque Nationale* (Paris, 1883–1895); Ibid., translation of *Ibn Khallikān's Biographical Dictionary* (4 vols., Paris, 1842–1871); Wüstenfeld's *Geschichte der Arabischen Aerzte und Naturforscher* (Göttingen, 1840); Ibid., *Die Geschichtschreiber der Araber und ihre Werke* (Göttingen, 1882); *Z. D. M. G.*, the *Zeitschrift des Deutsches Morgenländisches Gesellschaft;* and a few other books and periodicals which will be identified without difficulty.

It is, I confess, with no little satisfaction that I pen these last lines of the *Hand-list*, which, defective and faulty as it may be, represents the labour (intermittent, it is true, but seldom interrupted for long during term-time) of some eight years. That this labour was by no means merely mental will be readily understood when I mention that during this period I have not only numbered with my own hand the pages of most of these manuscripts, but have carried almost every one of them at least once from the Library to my rooms and back. What the whole collection weighs I do not know; but, taking into consideration the staircases at both ends of the transit, I should imagine that the number of foot-pounds of physical labour which this volume represents would (were it worth calculation) be very far from insignificant.

Yet for all the weariness of the task, it was not without compensations: the occasional discovery of some inestimable treasure; the wider knowledge of Oriental palæography, bibliography and literary history which it compelled; the growing admiration of that great civilisation of Islām which we are even now but beginning to comprehend. In the midst of that disgust which would at times overpower me as I waded through the crabbed characters of some particularly dusty,

dirty, disreputable document, incapable, as it would seem, of awakening any spark of interest, how often would it happen that some utterly human voice would reach me from the dead scribe, bidding me be ashamed to grudge a few brief moments to the monument of his long labour. Of such echoes from the past, one especially runs in my mind with insistent iteration, and with it I am fain to conclude*.

كَتَبْتُ كِتَابِي بِخَطٍّ جَمِيلٍ، بِجَهْدٍ كَثِيرٍ وَ عُمْرٍ طَوِيلٍ،

أَخَافُ مِنَ ٱلْمَوْتِ إِذْ جَآءَ يَوْماً، يُبَاعُ كِتَابِي بِشَيْءٍ قَلِيلٍ،

"*This book of mine I copied fair and clear,*
With much endeavour, and with labour long.
When Death one day shall call me hence, I fear
My book shall scarce be bartered for a song!"

EDWARD G. BROWNE.

CAMBRIDGE,
August 3, 1900.

* The verse occurs on the concluding page of **Gg. 2. 11**, the fourth and last volume of a manuscript of the *Ṣiḥāḥ* of al-Jawharī, transcribed at Broussa in A.H. 968 (A.D. 1561) by Ḥasan the son of Ḥasan.

ADDENDA AND CORRIGENDA.

Page 21, after "MS.," in the penultimate line, add:—"of which this portion occupies ff. 146–166."

" 39, the class-mark opposite No. **224** should be "**Ll. 6. 14**" instead of "**Ll. 5. 25.**"

" 55, at the end of article **288**, add:—"Another incomplete copy of this work, containing part of the preface and the first chapter, occupies ff. 111^b–122^a of **Add. 242**. See *P. C.*, p. 406."

" 59, between Nos. **304** and **305**, should stand the notice of the *Ḥāl-nāma* of 'Ārifī, actually entered on p. 255, No. **1249**.

" 83, between Nos. **448** and **449**, should stand the notice of the *Rubā-'iyyāt* of 'Umar Khayyām, actually entered on p. 259, No. **1263**.

" 129, at the end of article **715**, add:—"[Ff. 55, of which ff. 45–55 are blank, of 21·0 × 15·2 c. and about 9 lines of the page in the Turkish portion]."

" 139, in article **757**, the name of the author of the first portion (ff. 1–37^a) should be given as علی بن منجب بن سلیمان, and the title of the second portion as قوانين الدواوين للمماتی.

" 141, at the end of article **765**, add:—"[Ff. 194 of 29·5 × 20·0 c. and 18 ll.]."

" 154, at the end of article **862**, for "(of the Martyrs)" read "(of the Greeks)."

" 174, at the end of article **918**, add:—"The text has now been published, with notes, indices etc., by Dr Ignaz Goldziher as vol. ii of his *Abhandlungen zur Arabischen Philologie* (Brill, Leyden, 1899)."

" 198, in article **1018**, for "Dr Van Vloten" read "Dr Van Ronkel."

" 225, for "**1311**" read "**1131.**"

" 241, 9th line from the bottom, for "in A.H. 828" read "about the year A.D. 828 (A.H. 214, 216 or 217)."

I. TITLED MANUSCRIPTS ARRANGED IN ALPHABETICAL ORDER.

1 ابواب الجنان **Add. 313**

The *Abwābu'l-Jinān* of *Mīrzā Muḥammad Rafī' Qazwīnī*. See *P. C.*, No. xxiv, pp. 59–63.

2–4 اتحاف الاخصّآء فى فضايل المسجد الاقصى **Qq. 181**
Add. 3185
Add. 3259

Aṣ-Ṣanhājī's well-known account of the Temple of Jerusalem, entitled *Itḥāfu'l-akhiṣṣā fī faḍā'ili'l-Masjidi'l-Aqṣā*, translated into English by J. Reynolds, London, 1836. See *H. Kh.*, No. 42; *B. M. A. C.*[1], pp. 160^b, 570^b; *B. M. A. C.*[2], No. 572; *L. C.*, ii, p. 176, &c.

Qq. 181 comprises ff. 136 of 20·1 × 14·0 c. and 27 ll.; fair naskh; rubrications; dated Muḥarram, A. H. 991. **Add. 3185** comprises ff. 190 of 21·3 × 15·2 c.; good, clear naskh; rubrications; no date or scribe's name. **Add. 3259** comprises ff. 119 of 20·9 × 14·4 c. and 27 ll.; good, clear naskh; rubrications; no date or colophon.

5 اتمام الدراية لقرّآء النقاية **Add. 3245**

Jalālu'd-Dīn as-Suyūṭī's commentary on his own *Nuqāya* (*H. Kh.*, No. 13950), called *Itmāmu'd-Dirāya li-qurrā'i'n-Nuqāya*. See *H. Kh.*, No. 66; *L. C.*, i, p. 10, and v, p. 314. [Ff. 102 of 17·8 × 13 c.; dated A. H. 1153; scribe, 'Abdu'l-Bāqī al-Ḥusaynī; rather poor naskh; rubrications.]

6 آثار الوزرآء **Add. 214**

Sayfu'd-Dīn's Biographies of celebrated Ministers, entitled *Āthāru'l-Wuzarā*. See *P. C.*, No. cix, pp. 187–188.

7 اجراء احكام الحبيكة فى استعلام جُزْوَى السبيكة Qq. 234[2]

Ijrā'u aḥkāmi'l-ḥabīka fi'sti'lāmi juzwayi's-sabīka, autograph by the author, *Shaykh Yā-sīn b. al-Ḥusayn al-Faraḍī*, beginning:—

نحمدك يا من حبب الافكار ذوى الفهوم الذكيّة ادامة الغوص فى بحار العلوم الحسابيّة الخ

This tract occupies ff. 52b–65 of the MS. described *infra*, *s.v.* قرّة العين فى اعمال الخطأين.

8–12 الاجرّوميّة Dd. 4. 8[1] Qq. 211[2,4] Add. 798[2,3,4] Add. 3268

The well-known Grammatical Treatise of *Muḥammad b. Muḥammad aṣ-Ṣanhājī* entitled *al-Ajurrūmiyya*. See *B. M. A. C.*[1], p. 239; *B. M. A. C.*[2], p. 617a &c. **Add. 3268,** containing this work alone, comprises ff. 12 of 16·0 × 10·7 c., is dated A. H. 1157, and written in a slovenly nasta'līq by *Isma'īl b. Muṣṭafā*. **Dd. 4. 8**[1] [ff. 3b–21a of 20·8 × 14·0 c.; dated A. H. 887; fair naskh; headings overlined with red] contains this work with a running commentary by *Shaykh Khālid b. 'Abdu'llāh al-Azharī* (cf. *H. Kh.*, vi, p. 74). **Qq. 211**[2] [ff. 9a–12b of 19·6 × 14·0 c.; no date or scribe's name; clear but ugly naskh] also contains the *Ajurrūmiyya*; and **Qq. 211**[4] [ff. 57b–85a; poor naskh; no colophon] the same, with the Commentary of *Shaykh Burhānu'd-Dīn Abū Isḥāq Ibrāhīm al-Buḥayrī al-Mālikī al-Azharī*. **Add. 798** contains (1) ff. 7b–16b, the text of the *Ajurrūmiyya*; (2) ff. 17b–64b, an anonymous commentary on the same; (3) ff. 65a–96a, another copy of the Commentary of *Khālid al-Azharī*. [Ff. 97 of 21·3 × 15·6 c.; good naskh; rubrications; 11–21 ll., not dated.]

احسن ما يميل من اخبار القيسين و جميل Qq. 14a

See *infra*, *s. v.* قيس و لبنى.

13 احكام ايّام الاسبوع Add. 442[2]

[Ff. 8b–10b.] Influences of the days of the week. For description of the MS. see *infra*, *s. v.* معرفة النفس الناطقة.

14 احوال قيامت **Dd. 11. 9[1]**

[Ff. 1^b–80^b, 20·6 × 15·3 c., 13–15 lines to p.; good naskh, fully pointed; rubrications.] An account, in Turkish, of the Resurrection, &c., entitled *Aḥwāl-i-Qiyāmat*, defective at end, without indication of authorship, beginning:—

خبرده گلمشدر كه الله تعالى بر اغـج يرتـدى اول اغجك
در [درت [*sic*, for بداغى واردى

Cf. Pertsch's *Berl. Turk. Cat.*, pp. 6–7.

15 احوال محاصل شش صوبهء دكهن **Add. 1099**

Account of the revenues of the Deccan. See *P. C.*, No. cvii, pp. 184–185.

16 اخبار الدول للقرمانى **Qq. 154**

The *Akhbāru'd-Duwal wa āthāru'l-awwal*, an abridgment of general history from the earliest times till A.H. 1007, by [*Abu'l-'Abbās*] *Aḥmad Chelebī b. Sinān b. Aḥmad al-Dimashqī al-Qaramānī* (d. A.H. 1019). See *B. M. A. C.*[1], pp. 147, 428; *B. M. A. C.*[2], No. 491. [Ff. 370 of 20·3 × 15·6 c.; clear naskh; 25 lines to p.; rubrications. Transcribed by Aḥmad b. Muḥammad b. Mirza (? مرزه) at-Turkmānī, Saturday, Rajab 10, A.H. 1113 = Dec. 11, A.D. 1701.]

17 اخبار مكّة للازرقى **Qq. 44[1]**

Al-Azrāqī's "History of Mecca" (*Akhbāru Makka*). The text of this work forms vol. i of Wüstenfeld's *Chroniken d. Stadt Mekka* (Leipzig, 1858). See the introduction to that volume, and *L. C.*, ii, pp. 169–170. [Ff. 220 of 24·5 × 16·0 c.; large, bold naskh; 21 lines to p. No date or scribe's name.]

18 اخبار وقايع نادر شاه و فرّخ سِيَر **Add. 316**

A short anonymous history of Nādir Shāh, followed by a short history of Farrukh Siyar. See *P. C.*, No. lxxvi, p. 151.

19, 20 اخترىء كبير **Gg. 6. 41**
Ll. 1. 5

The *Akhtarī-i-Kabīr*, a well-known Arabic-Turkish Lexi-

con by *Muṣṭafā b. Shamsu'd-Dīn Qāra-Ḥiṣārī* [d. A. H. 968]. Printed at Constantinople, A. H. 1271, 1298, &c. See *L. C.*, i, p. 92; *H. Kh.*, No. 248; *B. M. A. C.*[2], No. 880; *B. M. T. C.*, p. 136[a]. **Ll. 1. 5** [ff. 300 of 27·0 × 16·3 c., written in small, neat naskh with rubrications, dated A. H. 988] is the work in its fuller form, and corresponds to the ed. of A. H. 1271. **Gg. 6. 41** [ff. 237 of 21·8 × 15·2 c.; last leaf missing; clear but ungraceful naskh; words explained overlined with blue; no colophon] is an abridgment.

21 الاختيارات (فى الفقه) **Add. 746**[12]

An anonymous ethical book, in Arabic, divided into three sections treating of the Law (*Sharī'at*), the Path (*Ṭarīqat*), and the Truth (*Ḥaqīqat*), beginning:—

الحمد لله الّذى لا يزيد فى ملكه طاعة المطيعين الخ

[The MS. comprises ff. 260 of 18·5 × 11·3 c. and 19–25 ll.; good naskh, small in earlier portion of volume, larger in later part; rubrications and margins ruled in red; dated A. H. 1112 in a colophon on f. 18[b] (see *s. v.* البيان و الاعراب *infra*). This treatise occupies ff. 214[b]–225[a].]

22 اختيارات بديعى فى الطّبابة **Add. 268**

A work on Materia Medica by *Ḥājī Zayn al-'Aṭṭār*. See *P. C.*, No. cxxviii, p. 212.

23–25 اخلاق محسنى **Add. 748 Add. 3194**[1] **Add. 1168**[2]

Add. 748 and **Add. 3194**[1] contain the Persian text, and **Add. 1168**[2] a Turkish translation, of *Ḥusayn Wā'idh-i-Kāshifī's* well-known Treatise on Ethics entitled *Akhlāq-i-Muḥsinī*. For the first two MSS., see *P. C.*, Nos. cxxv and cccxl[1], pp. 207–8 and xxxviii–xxxix. The third MS., **Add. 1168**[2], which contains the Turkish translation, consists of ff. 12[b]–42[a], of 25·8 × 12·0 c. and 31 ll., written in a small, neat naskh with rubrications. The date, A. H. 1188, and the scribe's name, Ibrāhīm b. 'Abdu'llāh, a pupil of the Khaṭīb

Sulaymān Efendī, are found in a colophon at the end of the MS., see *infra, s. v.* حديقة الوزراء. This translation begins:—

كوثر حمد و ثنا خداوند عظيمه كه قائل لقد خلقنا الانسان فى احسن تقويم الخ

26 اخلاق ناصرى **Add. 308**

The *Akhlāq-i-Nāṣirī*, a well-known work on Ethics by *Naṣīru'd-Dīn Ṭūsī* (d. A. H. 692). See *P. C.*, No. cxxiv, pp. 205–207.

27 آداب الدعاء **Add. 3253**[3]

Ādābu'd-Du'ā, a treatise on prayer, in Arabic. See *P. C.*, No. cccxxxii[3], p. 419.

28 الاربعون فى الابدال العوالى **Dd. 5. 59**

Al-arba'ūn fi'l-abdāli'l-'awāli, by *Shaykh Abu'l-Qāsim 'Alī b. al-Ḥasan b. Hibati'llāh b. 'Asākir al-Dimashqī* (d. A. H. 571). See *H. Kh.*, No. 389. [Ff. 8 of 18·2 × 10·7 c.; bad, scrawly naskh; no colophon.]

29 ارجوزة فى معرفة تداخل الشّهور و اسّ الشهر **Qq. 54**[1]

A poem of 13 bayts on the succession of the months, occupying f. 2^b of **Qq. 54,** described *infra, s. v.* خلاصة الاختصاص.

الارشاد فى اصول الاعتقاد **Add. 3262**

See *s. v.* شرح كتاب اصول الاعتقاد.

30 ارشاد المضلّين **Add. 797**

The *Irshādu'l-muḍillīn*, by *Muḥammad Riḍā b. Muḥammad Amīn Hamadānī.* See *P. C.*, No. ix, pp. 10–11.

31, 32 ازهار الافكار فى جواهر الاحجار **Dd. 4. 28**[1] **Add. 3251**

The *Azhāru'l-afkār fī jawāhiri'l-aḥjār* of *Abu'l-'Abbās Aḥmad b. Yūsuf at-Tīfāshī* (d. A. H. 651). See *H. Kh.*, No. 542; *B. M. A. C.*[2], Nos. 781 and 1288, pp. 533–4 and 829;

B. M. A. C.[1], pp. 214, 462; *L. C.*, ii, pp. 216–217; v, p. 266. [**Dd. 4. 28**[1] consists of ff. 54 of 24·6 × 17·2 c., 19 lines to p., written in bold, clear naskh with rubrications, by *Aḥmad al-Abūtigī al-Kutbī*, A. H. 749. **Add. 3251** contains ff. 25 of 20·0 × 14·8 c. and 25 ll., written in an ungraceful but fairly legible naskh; not dated.]

33 اسباب نزول القران **Add. 3178**

The *Asbābu nuzūli'l-Qur'ān* of *Shaykh Abu'l-Ḥasan 'Alī b. Aḥmad al-Wāḥidī* (d. A. H. 468). See *H. Kh.*, No. 586; *L. C.*, iv, pp. 21–22, *Berl. A. C.*, i, pp. 180–181. [Ff. 251 of 23 × 16 c., 17 lines to p.; fine, large naskh; dated Wed., 20 Sha'bān, A. H. 627 = July 4, A. D. 1230.]

34 اسرار الحروف **Dd. 12. 10**[2]

A small treatise on the mystical values of the Letters, by *Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān al-Ḥusaynī al-Isfahānī*. See *P. C.*, No. cxxxiii[2], pp. 219–220.

35 اسرار نامهء شيخ عطّار (ترجمهء تركى) **Dd. 6. 53**

Turkish translation of *Shaykh Farīdu'd-Dīn 'Aṭṭār's Asrār-nāma*, together with a few lives of Ṣūfī saints. [Ff. 68 of 15·5 × 10·7 c.; clear but ill-formed naskh.]

36 الاشارات فى معرفة الزيارات **Qq. 92**

Kitābu'l-ishārāt fī ma'rifati'z-ziyārāt, an account of holy places and shrines, by *Shaykh 'Alī b. Abī Bakr al-Hiravī* (d. A. H. 611). See *H. Kh.*, No. 750. [Ff. 165 of 17·0 × 12·2 c., 11–15 ll.; fine old naskh; dated A. H. 692. The MS. is not all in the same hand, and contains parts of the work at least in duplicate. It concludes with the text of the inscription on the author's tomb, &c.]

[الاشباه و النظاير. See *infra*, *s.v.* كتاب.]

37 اصطلاحات الشيخ محيى الدين العربى **Add. 1071**[2]

Al-Jurjānī's Iṣṭilāḥātu'sh-Shaykh Muḥyi'u'd-Dīn b. al-'Arabī, published by Flügel in the *Definitiones* (Leipzig, 1845),

pp. 283–298. This MS. formerly belonged to Flügel, and was used by him in editing the text of the *Definitiones* (see p. iii of that work). [Ff. 70^b–75^b of 20·5 × 13·7 c. and 23 ll.; transcribed in Muḥarram '37 by Shamsu'd-Dīn b. Maḥmūd.]

اصول الجواهر المكنونة و العلوم المخزونة

This appears to be the title of the fragmentary work on Medicine contained in **Add. 301**. For description, see Part II, title-less works, under Medicine.

38 اطباق الذهب **Qq. 206**

The *Aṭbāqu'dh-Dhahab* of *Shaykh Sharafu'd-Dīn 'Abdu'l-Mūmin b. Hibatu'llāh al-Isfahānī*. See *H. Kh.*, No. 873; *B. M. A. C.*[1], p. 657; *B. M. A. C.*[2], p. 633; *V. C.*, pp. 311–312. [Ff. 45 of 19·8 × 14·0 c. and 19 ll.; written A. H. 1133 in clear naskh; headings in red.]

39 **Qq. 26[3]**

اطراف السلسلة الّتى هى باكناف النبوّة و الولاية منوطة متّصلة

Aṭrāfu's-salsila allatī hiya bi-aknāfi'n-nubuwwati wa'l-wilāyati manūṭa muttaṣila by *'Uthmān b. 'Alī b. Muḥammad b. 'Abdu'l-Ilāh*, beginning:

الحمد لله الذى ندب الى حفظ الفروع بالاصول الخ

This tract occupies ff. 140^b–145^b of the MS. described *s. v.* سلسلة الذهب.

40 اعظمنامه **Add. 215[2]**

[Ff. 13^b–24^a.] The *A'dham-nāma*, a poem in praise of Prince Muḥammad A'dham, by *Allāh-Yār b. Hājī Muḥammad Yār Uzbek* of Balkh. See *P. C.*, No. c, pp. 175–6.

41 الاعراب عن قواعد الاعراب **Add. 1056[2]**

A treatise on Arabic accidence, entitled *al-I'rāb 'an qawā'idi'l-I'rāb*, by *Shaykh Jamālu'd-Dīn b. Hishām* (d. A. H. 762). See *H. Kh.*, No. 929; *B. M. A. C.*[1], p. 239^a, &c. [The MS. comprises ff. 108 of 20·4 × 14·8 c. and 11 ll. (with interlinear glosses), of which this part occupies ff. 83^b–108^a. Clear nasta'līq; rubrications; dated A. H. 1061; scribe, 'Uthmān b. Walī b. Riḍwān b. 'Abdu'l-Wahhāb.]

42-44 الإعلام باعلام بلد الله الحرام **Qq. 153 Qq. 188 Add. 1068**

The *I'lām bi-a'lāmi baladi'llāhi'l-ḥarām* of *Shaykh Quṭbu'd-Dīn Muḥammad b. Aḥmad al-Makkī.* See *H. Kh.*, No. 949; *B. M. A. C.*[1], pp. 158–9, 431; *B. M. A. C.*[2], p. 828. Edited by Wüstenfeld, *Chronik. d. Stadt Mekka*, vol. iii, and at Cairo, A. H. 1303. [**Qq. 153** contains ff. 230 of 20·6 × 15·2 c. and 22 ll.; written in a fair naskh, with rubrications; dated the end of Muḥarram, A. H. 1065; scribe, 'Alī b. Ibrāhīm b. 'Alī b. Muḥammad al-Kirāmī; collated in the same year. **Qq. 188** contains ff. 204 of 20·5 × 14·5 c. and 25 ll.; clear naskh; rubrications; according to the colophon, the composition of the work was completed on the 7th of Rabī' I, A. H. 985, and the transcription of this copy on Tuesday the 14th of Jumādā II, A. H. 1012. **Add. 1068** contains ff. 208 of 21·3 × 15·5 c. and 21 ll.; fair naskh; rubrications; dated Friday the 8th of Jumādā II, A. H. 998.]

45 اعلام النّاس بما وقع للبرامكة من بنى العبّاس **Qq. 192**

The *I'lāmu'n-nās bi-mā waqa'a li'l-Barāmikati min Banī'l-'Abbās*, a collection of tales and historical anecdotes relating to the early Caliphs and the Barmecides, by *Muḥammad Diyāb al-Itlīdī.* *B. M. A. C.*[1], p. 683; *B. M. A. C.*[2], p. 730. [Ff. 333 of 20·5 × 14·0 c. and 19 ll.; clear, ungraceful naskh; rubrications; the date (of composition) is given as A. H. 1100.] Printed at Cairo, A. H. 1279 &c.; English translation by Mrs G. Clerk, London, 1873.

اعمال الرسل. *Acts of the Apostles.*

See under انجيل, *Gospels.*

46 اغاثة الامّة بكشف الغمّة' للمقريزى' **Add. 746[2]**

Ighāthatu'l-umma bi-Kashfi'l-ghumma, by *Shaykh Taqi'u'd-Dīn Aḥmad al-Maqrīzī* (d. A. H. 845). See *H. Kh.*, No. 975; *B. M. A. C.*[1], p. 617[a]. Begins, after the doxology:—

و بعد' فانّه لما طال امر هذا البلا المبين و حلّ فيه بالخلق
انواع العذاب المهين الخ

[Ff. 19ᵇ–50ᵇ of the MS. described under No. 21 *supra*. No separate colophon.]

47 افتخار الحرمَين المحروسَين مكّة و المدينة **Qq. 44³**

[Ff. 225ᵃ–228ᵃ; see No. 17 *supra*.] An Arabic poem addressed to Dā'ūd b. 'Īsā b. Mūsā, governor of Mecca and Medina, by the people of Medina, persuading him to transfer his residence thither.

[افضل القرى لِقراء امّ القرىَ. See *s. v.* شرح همزيّة البوصيرى.]

48, 49 اقبالنامهء جهانگيرى **Oo. 6. 62 Add. 1082**

Two copies of vol. iii of *Mu'tamad Khān's Iqbālnāma-i-Jahāngīrī*. See *P. C.*, Nos. xcvi and xcvii, pp. 171–172.

اقبالنامهء نظامى. The *Iqbālnāma* of *Nidhāmī*.

See *s. v.* خمسه.

50 اقليدس **Add. 1075**

Euclid, apparently after the version of *Thābit b. Qurra al-Ḥarrānī*. See *H. Kh.*, No. 1070, vol. i, pp. 380–384, especially top of p. 382. [A fine MS., lacking one or two pages at the beginning containing the translator's introduction. In its present state it comprises ff. 234 of 23·8 × 17·2 c. and 21 ll. Written in a fine, clear, old naskh, probably of the 13th century, with the diagrams &c. in red. No colophon more explicit than the following at the end of Book xv (f. 233ᵇ, the last):—

تمّ القول الخامس عشر لاسقلاس المنسوب الى اقليدس فى الاصول نقل قسطا بن لوتا و هو ٦ اشكال.]

51-55 اكبرنامه **Oo. 6. 1 Oo. 6. 2 Oo. 6. 3 Oo. 6. 4 Add. 195**

The *Akbar-nāma* of *Shaykh Abu'l-Faḍl b. Mubārak.* See *P. C.*, Nos. lxxxvii–xci, pp. 162–6.

56-59 الف ليلة و ليلة **Qq. 106 Qq. 107 Qq. 108 Qq. 109**

The *Thousand and one Nights* (Arabic text), complete in

4 vols., not dated, uniform in size and handwriting (a clear, but ugly naskh). The leaves measure 21·5 × 14·3 c., and contain 25 lines each; headings in red. Vol. i (ff. 496) goes up to the 216th night, vol. ii (ff. 302) to the 536th, vol. iii (ff. 300) to the 771st, and vol. iv (ff. 340) to the end. Although not strictly speaking a manuscript, it is worth mentioning the existence in the Library of Lane's copy of the *Nights* (Cairo ed. of A. H. 1251), two vols. marked **Add. 3088** and **Add. 3089** containing the corrections and annotations of *Shaykh Muḥammad ʻAyyād aṭ-Ṭantawī*, dated A. H. 1255.

60 الف ليلة و ليلة (فارسى) **Add. 311[1]**

Persian translation of the first 135 of the *Thousand and one Nights*. See *P. C.*, No. cccxxiii, pp. 402–3.

61 الف ليلة و ليلة (تركى) **Ff. 1. 4**

Turkish translation of the first 100 Nights. The name ʻUmar b. ʻUthmān occurs at the end (f. 166ᵇ) as that of the translator or transcriber (it is not clear which), and the month Jumāda I is mentioned as the date, but the year is omitted. [Ff. 173 of 20·0 × 14·4 c. and 13 ll.; slovenly but legible nastaʻlīq, pointed throughout.]

62, 63 الفيّة ابن مالك **Qq. 152** **Add. 2899**

Two copies of the well-known *Alfiyya* of *Ibn Mālik*, edited, with the Commentary of Ibn ʻAqīl, by Dieterici (Leipzig, 1850). See *H. Kh.*, No. 1143, and the Catalogues. [**Qq. 152** comprises ff. 152 of 20·5 × 15·0 c. and 7 ll.; large, clear naskh; rubrications; scribe, Aḥmad b. ʻAkāsha, Ramaḍān, A. H. . . 23. **Add. 2899** contains ff. 37 of 17·6 × 13·4 c. and 14 ll.; good, clear naskh, fully pointed, with rubrications; transcribed by Muḥammad b. Aḥmad b. Muḥammad البعناوى, 28th of Rabīʻ I, A. H. 876.]

64 الامثلة المختلفة و كتاب الامثلة **Add. 2622[4,5]**

Al-Amthilatu'l-mukhtalifa (Various Paradigms) and the *Kitābu'l-amthilat* (Book of Paradigms), two treatises on Arabic

grammar, occupying respectively ff. 60–67 and 70–88 of **Add. 2622**, which comprises ff. 90 of 17·3 × 11·5 c. and 13 ll.; neat ta'līq; rubrications; not dated. The first is identical with that described in *B. M. A. C.*[1], p. 233[b], iv. Other copies (**Ff. 5. 11**[1], **Add. 1085**[4]) are described in Part II under Grammars.

65 آمدنامه **Add. 224**

The *Āmad-nāma*, a Persian-Hindustānī vocabulary. See *P. C.*, No. clxvii, p. 250.

انباه الاذكياء لحيوة الانبياء للسّيوطى **Add. 3257**[5]

See under untitled MSS., II, Muḥammadan Theology, § 2, Mysticism. This work occupies ff. 48–56 of the MS.

انتخاب تاريخ فيروزشاهى **Oo. 6. 35**

The *Intikhāb-i-Tārīkh-i-Fīrūzshāhī* of *'Abdu'l-Ḥaqq Ḥaqqi*. See *s. v.* تاريخ فيروزشاهى.

66 انتخاب حكايات و علميات دين عيسى **Add. 230**

[Ff. 213–226.] A Catechism on Christian doctrine. See *P. C.*, No. iv, pp. 5–6.

GOSPELS, ACTS AND EPISTLES IN ARABIC.

[67–76 الانجيل و قصص الرسل و الرسائل بالعربى. *The Gospels, Acts and Epistles in Arabic.*]

67 **Gg. 5. 27**

The *Four Gospels*, dated Ṣafar 25, A. H. 684 (= May 2, A. D. 1285), a fine MS. of ff. 96 (of 26·5 × 17·6 c. and 21 ll.) given, as appears from a Latin inscription at the beginning, to David de Wilem in 1618 by Cyril, Patriarch of Alexandria. [S. Matt., ff. 1–27; S. Mark, ff. 27–44; S. Luke, ff. 44–74; S. John, ff. 74–96.]

68 **Gg. 5. 33**

The *Four Gospels*, dated the year 988 of the Martyrs (A. D. 1272), copied, according to an additional colophon, from a

codex stated by its transcriber to have been copied from a manuscript written by John, Bishop of Qift, who stated that he in turn copied it from a codex collated by Shaykh Nash al-Imām b. 'Izzu'l-Kufāt. The MS., which lacks a few leaves, and, apparently, a miniature at the beginning, comprises ff. 185 of 23·5 × 16·5 c. and is written in a fine, bold naskh. There is a miniature on f. 52^b representing S. Mark; another of S. Luke on f. 84^b; another of S. John on f. 139^b. Tables of contents are prefixed to each gospel. [S. Matt., ff. 5–51^a; S. Mark, ff. 55^b–83^a; S. Luke, ff. 88^b–138^a; S. John, 142^b–181^a.] The MS. belonged formerly (Dec. 1560 or 1565) to Michael Mambre, Interpreter to the Venetian Legation.

69 **Add. 1860**

The *Four Gospels*, a fine illuminated MS., described (presumably correctly) as of the 12th or 13th century. It was presented to M. l'avocat Grongnard by C. Sicard, Jesuit, at Cairo on March 30, 1725, and to C. Brinsden by Grongnard in 1734. It contains 312 ff. of 23·0 × 16·7 c., each of 11 ll. in fine, bold naskh; headings and punctuation in gold. [S. Matt., ff. 2^a–86^a; S. Mark, ff. 88^a–145^b; S. Luke, ff. 147^b–241^a; S. John, ff. 243^b–312: miniatures of S. Luke and S. John on ff. 155^b and 247^b.]

70 **Add. 3216**

The *Four Gospels*, not dated, written in good, clear naskh with rubrications. [Ff. 166 of 19·4 × 13·8 c. and 17 ll.; S. Matt., ff. 2^b–47^b; S. Mark, ff. 48^b–76^b; S. Luke, 77^b–126^a; S. John, ff. 126^b–164^b.]

71 **Add. 3226**

The *Four Gospels*, *Acts*, *Epistles*, and *Revelation*, a neatly-written MS. of ff. 256 of 16·0 × 9·6 c. and 25 ll., dated A.H. 1091, A.D. 1688. Good naskh with rubrications.

72 **Add. 2621**

The *Epistles* followed by the *Acts*, transcribed by Cyril, "the servant of the Church at Suyūṭ" (in Egypt), in A. H. 754

(= A.D. 1353: see f. 92b). Ff. 149 (f. 20 missing) of 24·2 × 15·7 c. and 19 ll.; good naskh; rubrications.

73 **Add. 3291**

The *Acts*, followed by the *Epistle of S. James* (ff. 29a–32a), the 1*st Epistles of S. Peter* (ff. 32a–34b) and *S. John* (ff. 34b–37b), and the Offices (قوانين, ff. 37b–107) for Sundays and Saints' Days. Ff. 107 of 29·8 × 20·0 c. and 20 ll.; poor but legible naskh with rubrications; dated the year 2007 of Alexander (= A.D. 1696, according to a European marginal note).

74 **Add. 3212**

The *Epistles*, from 2 *Corinthians* vi, 3 to end of *Epistle of S. Jude*, followed by the *Acts* from i, 13 to xxviii, 20, and by a fragment of some epistle or exhortation addressed to one Timothy (repeatedly invoked as يا اخى طيماتاوس), and concluding with a Table of Lessons for Sundays and Saints' Days. The MS. originally comprised, apparently, ff. 259 of 19·5 × 13·6 and 13 ll. in the older part, but the first 70 ff., as well as ff. 98, 168–9, 181, 244 and some others (besides lacunæ of unknown extent after ff. 248 and 249) are now missing. No colophon or date; fine old naskh.

75 **Add. 3213**

Part of the *Epistles to the Romans* and *Corinthians*, from Romans v, 18 (ff. 1a–19b) to 2 Cor. vi, 2 (f. 51b), including the whole of 1 Cor. (ff. 20a–45b); followed by the concluding portion of some work in a more modern hand (ff. 52a–55b) divided into "heads" (راس) extending from No. 44 to No. 50. Ff. 55 of 18·3 × 13·0 c. and 13 ll., written (except the last portion) in a fine old naskh of the 12th or 13th century, with rubrications, but not dated.

76 **Dd. 15. 4**

The *Epistle to the Colossians* in Arabic, with Latin translation and dedication to Bishop Bancroft by William Bedwell. Ff. 64 of 10·2 × 7·2 c. and 11 ll., neatly written, with headings

in red, in Bedwell's own hand, entitled (f. 6[a]) "*D. Pauli ad Colossenses epistola: Arabicè ante multa sæcula conuersa, ex antiquissimo exemplari descripta et Latinè facta brevibusque scholiis illustrata: per Guli. Bedwellum Stortfordiensem.*" The dedicatory preface occupies ff. 7[a]–18[b]; the Latin translation, ff. 19[a]–46[b]; and the Arabic text, ff. 53–63.

77–82 THE GOSPELS IN PERSIAN. انجيل فارسى

77. Dd. 4. 32.	See *P. C.*,	No. i, p. 1.
78. Gg. 5. 26.	„	No. ii, pp. 1–2.
79. Add. 228.	„	No. iii, pp. 2–4.
80. Add. 230.	„	No. iv, pp. 4–5.
81. Add. 240.	„	No. v, p. 6.
82. Add. 327.	„	No. vi, pp. 6–7.

83 انجيل هندى **Nn. 4. 65**

A copy of Henry Martyn's *Hindustānī* translation of the *New Testament*, made by Govind Rām from the original, which, according to a note at the beginning, is preserved in the Library of the Old Church in Calcutta, and from which the text was printed. [Ff. 390 of 24·5 × 15·5 c. and 15 ll.; written in Indian ta'līq; margins ruled in gold and colours. Each separate book has a colophon, the dates extending from Dec. 21, 1811 to April 14, 1812.]

84–86 انسان العيون فى سيرة الامين و المأمون **Qq. 275 Add. 799, 800**

Two copies of *Shaykh Nūru'd-Dīn 'Alī b. Ibrāhīm b. Aḥmad b. Alī al-Ḥalabī's Insānu'l-'uyūn fī sīrati'l-Amīn wa'l-Ma'mūn.* See *H. Kh.*, No. 1354; *B. M. A. C.*[1], pp. 424–5; *B. M. A. C.*[2], Nos. 1274–6, pp. 824–5, &c. Printed at Bulāq, A. H. 1292. [**Qq. 275** comprises ff. 339 of 30·0 × 21·0 c. and 37 ll., is written in a small, neat naskh, with rubrications, and has been collated throughout by the transcriber Taqi'u'd-Dīn b. Muḥammad b. 'Abdu'l-Jawwād b. Muḥammad b. Aḥmad al-Barmūnī, a pupil of Shaykh 'Alī al-Maḥallī, who was

himself a pupil of the author. It is dated Saturday, Sha'bān 15, A. H. 1094. **Add. 799, 800,** two thick volumes of ff. 614 and ff. 690 respectively, contain the same work. The leaves are of 20·5 × 14·3 c. and 23 ll. Written in poor but legible naskh by 'Alī b. 'Abd Rabbihi b. Aḥmad b. Muḥammad al-Gharbāwī, and dated the 8th of Rabī' I, A. H. 1088.]

87 الانسان الكامل فى معرفة الاواخر والاوائل **Ff. 6. 38**[1]

Shaykh ['*Alī b.*] '*Abdu'l-Karīm al-Jīlī's* Ṣūfī treatise entitled *al-Insānu'l-Kāmil fī ma'rifati'l-awākhir wa'l-awā'il.* See *H. Kh.*, No. 1356; *V. C.*, iii, pp. 376–8: cf. *L. C.*, iii, 385; *I. O. A. C.*, No. 667. [The MS. comprises 491 written pages = 246 ff., of 20·8 × 14·7 c. and 23 ll., of which this work occupies pp. 1–371. Written in clear, good naskh, with rubrications, in or about A. H. 1040, by a Christian of Ḥama called تلجه.]

EPISTOLARY MODELS (ARABIC). انشاءات عربيّه.

88 انشاءات القاضى الفاضل عبد الرحيم بن على **Qq. 232**

Letters of the *Qāḍī 'Abdu'r-Raḥīm b. 'Alī* (c. A. H. 563: cf. *B. M. A. C.*[2], p. 376[b]) to various eminent contemporaries. [Ff. 32 of 21·3 × 15·6 c. and 21 ll.; fair naskh; rubrications; dated A. H. 1171.]

EPISTOLARY MODELS (PERSIAN). انشاءات فارسيّه.

[See *P. C.*, Nos. clxxxiii–cxciii, pp. 274–284. In this volume see also *s. v.* بدايع, جامع القوانين, رقعات and منشيات, under which titles some works of this class are placed.]

89–91 انشاء ابو الفضل **Add. 203 Add. 210 Add. 216**

See *P. C.*, Nos. clxxxiv–vi.

92 انشاى دلكشا **Add. 439**

See *P. C.*, No. cxc.

93 انشاى هركرن **Add. 573**

See *P. C.*, No. clxxxviii.

Epistolary Models (Turkish). انشاءات تركيه.

94 **Dd. 5. 40**

Forms of Turkish letters, written on one side of the page only, in good riq'a, with Italian translation opposite as far as f. 13. [Ff. 93 of 20·1 × 14·0 c. and 15 ll.]

95 **Dd. 5. 48**

Forms of Turkish letters &c. in dīvānī hand. [Ff. 79 of 20·0 × 14·2 c. and 11 ll.]

96 **Dd. 11. 10**

[Ff. 1^b–5^a.] A few forms of Turkish letters. [Ff. 10 of 20·2 × 14·3 c. and 11 ll.]

97 **Dd. 11. 20**

[Ff. 71^b–100 of 19·2 × 13·4 c.] Turkish forms of letters written in a curious, cramped hand.

98 **Dd. 11. 33**

A small fragment of a Turkish Epistolary Manual called انشاء گزیده, *Inshā-i-guzīda* ("Select Letter-writer"), containing only two letters, occupying ff. 2^a, and 7^a–8^b (21·2 × 13·8 c.).

99 **Ii. 6. 46[1]**

[Ff. 1–7^b of 14·2 × 9·7 c.] A few Turkish Epistolary forms.

100 **Ll. 1. 1**

"Liber mutilus varias Epistolas Turcicas sed admodum perplexè nec eleganter descriptas continens. Circa annum Hejræ 1076, i.e. D. n. 1665 scriptæ sunt epistolæ istæ." [Ff. 60 of 29·1 × 20·4 c.; dīvānī hand; defective at end.]

101 **Ll. 5. 31**

[Ff. 1^b–38^a of 20·0 × 13·3 c.] Models of letters, petitions, &c. in Turkish, in riq'a hand.

102 **Oo. 6. 50**

A Turkish letter-writer entitled الانشاء المرغوب, and described in an English note on f. 1ª as an "explanation of words contained in *firmāns* and letters." The transcriber is Ḥāfidh Muḥammad Amīn. The writing is a large, clear riq'a, with rubrications. [Ff. 40 of 22·0 × 17·0 c.]

103 انشاءات سيّد هاشم افندى **Add. 309**

The Epistolary Models of *Sayyid Hāshim Efendi, Kadkhudā* of Hājī Abū Bakr Pāshā, at one time governor of Mecca. [Ff. 186 of 21·7 × 13·7 c.]

104, 105 انوار التنزيل و اسرار التأويل للبيضاوى **Gg. 3. 20** **Add. 3179**

Two copies of the well-known *Commentary on the Qur'ān* of the Qāḍī Nāṣiru'd-Dīn Abū Sa'īd 'Abdu'llāh b. 'Umar *al-Bayḍāwī*, entitled *Anwāru't-tanzīl wa asrāru't-ta'wīl*. See *H. Kh.*, No. 1402; *B. M. A. C.*[1], pp. 64–65 and 376; *B. M. A. C.*[2], p. 68, &c. Edited by Fleischer, 1844. [**Gg. 3. 20** comprises ff. 329 of 25·5 × 16·8 c. and 42 ll. written in a small, ill-formed hand with the sacred text in red: dated Monday, 7th of Rabī' I, A. H. 708: scribe, Muḥammad b. Muḥammad b. Ḥasan b. 'Alī b. Aḥmad b. Muḥammad al-Khalīlī al-Makhzūmī. **Add. 3179** comprises 498 ff. of 30·4 × 20·2 c. and 23 ll., the first few pages written in a poor but legible Indian ta'līq, the rest in naskh; headings of *sūras* in red, sacred text overlined in red: no date or colophon.]

106–110 انوار سهيلى **Add. 196 Add. 197 Add. 234 Add. 235 Add. 3195**

See *P. C.*, Nos. cccx–cccxiii and No. cccxli, pp. 393–5 and xxxix.

111 انوار العاشقين **Ll. 4. 13**

The *Anwāru'l-'Āshiqīn*, a Turkish translation made by *Aḥmad Bījān* of the Arabic *Maghāribu'z-Zamān* of Muḥammad b. Ṣāliḥ, better known as *Ibnu'l-Kātib* or *Yāzijī-oghlu*. See *H. Kh.*, Nos. 1411 and 12462; *V. C.*, iii, pp. 124–5. [Ff. 250 of 28·0 × 18·8 c. and 19 ll.; good Turkish naskh, fully pointed;

rubrications; dated A. H. 984. An inscription on f. 1ᵃ, dated A. H. 1012, states that the volume belonged formerly to Qāpūdān Hājī Sinān, by whom it was left as a pious bequest.]

112, 113 انيس العشّاق **Ll. 6. 18[11]**
Add. 261[2]

The *Anīsu'l-'Ushshāq* of *Sharafu'd-Dīn Rāmī*, one complete and one imperfect copy. See *P. C.*, No. clxxxii[2] and No. cccxxviii[11], pp. 273 and 413–414.

114 اوصاف نامهء عالمگيرى **Add. 215[1]**

The *Awṣāf-nāma-i-'Ālamgīrī*. See *P. C.*, No. c, pp. 175–6.

الاوفى فى شرح الاسماء الحسنى **Add. 442[1]**

A treatise on the "Most Comely Names" of God. See Part ii, under MSS. of Mixed Contents. This portion occupies ff. 2ᵇ–7ᵃ.

الآيات المقصورات على الابيات المقصورات **Qq. 172**

See *infra, s. v.* شرح مصورة ابن دريد.

115 الايساغوجى للابهرى **Add. 417[6]**

The *Īsāghūjī* (εἰσαγωγή), a well-known work on Logic by *Athīru'd-Dīn Mufaḍḍal b. 'Umar al-Abharī*, followed by a commentary on the same. See *H. Kh.*, No. 1533; *B. M. A. C.*[1], pp. 243–4; *B. M. A. C.*[2], p. 498, &c. [For description of MS. see *P. C.*, No. clxxvii, p. 263.] The commentary which follows is that of Ḥusāmu'd-Dīn Ḥasan al-Kātī. See next notice.

116 الايساغوجى للكاتى **Gg. 6. 38[1]**

Commentary on the above work by *Ḥusāmu'd-Dīn Ḥasan al-Kātī*. See *H. Kh.*, loc. cit., p. 503; *B. M. A. C.*[2], pp. 498ᵇ–499ᵃ; and immediately above. [The MS. comprises ff. 74 of 20·9 × 14·8 c. and 13 ll., written A. H. 1208 in a large, clear, ill-formed naskh by Aḥmad b. Hājī 'Āmir as-Sālimī al-Mālikī al-Burhānī: the first 33 ff. contain the commentary on the Īsāghūjī.]

117 الايضاح البرهانى فى شرح مقامات الحريرى **Add. 776**

A fine old copy, dated Saturday, Ṣafar 10, A. H. 600

(= Oct. 19, A.D. 1203), of the Commentary on Ḥarīrī's *Maqāmāt* composed by *Shaykh Abu'l-Fatḥ Nāṣir b. Abi'l-Makārim al-Muṭarrizī al-Khwārazmī* (d. A. H. 610). See *H. Kh.*, vol. vi, p. 62, ll. 2–4; *B. M. A. C.*[1], pp. 318–319 and note *a* on latter; *B. M. A. C.*[2], pp. 638–639. [Ff. 274 of 19·0 × 14·7 c. and 17 ll.; fine old naskh; rubrications; copious marginal notes and glosses, some in Persian. A few Persian verses by poets now little known are written in an old 13th century hand on the last page.]

118 الايضاح فى اسرار النكاح **Qq. 69**

The *Īḍāḥ fī asrāri'n-nikāḥ* of *Shaykh 'Abdu'r-Raḥmān b. Naṣr b. 'Abdu'llāh ash-Shīrāzī.* See *H. Kh.*, No. 1553.; *B. M. A. C.*[1], pp. 223, 634. [Ff. 51 of 20·3 × 14·5 c. and 21 ll.; poor but clear naskh; rubrications; not dated.] See also **Add. 325,** *s. v.* مختصر.

119 الايضاح فى سقط الزند و ضوءه **Qq. 115**

The *Īḍāḥ fī Siqṭi'z-Zand*, or Commentary on Abu'l-'Alā al-Ma'arrī's poem called *Siqṭu'z-Zand* (*q.v.*) by *Shaykh Abū Zakariyya Yaḥyā b. 'Alī al-Khaṭīb at-Tabrīzī.* See *H. Kh.*, No. 7187 (vol. iii, p. 601, l. 2); *B. M. A. C.*[1], pp. 282 and 259. [Ff. 252 + 6 or 7 at beginning, of 19·5 × 13·3 c. and 23 ll.; fair naskh, pointed; no colophon, but at the end several *ijāzas* dated A. H. 617, 622, 626.]

120 آئين اكبرى **Nn. 3. 57**

The *Ā'īn-i-Akbarī* of *Abu'l-Faḍl.* See *P. C.*, No. xcii, pp. 166–7.

121, 122 آئينهء سكندرى **Add. 260** / **Add. 1100**

The *Ā'īna-i-Sikandarī* of *Amīr Khusraw* of Dihlī: two copies. See *P. C.*, Nos. cclii and ccliii, pp. 342–3.

[بانت سعاد. *Bānat Su'ād*, the celebrated qaṣīda of Ka'b b. Zuhayr. See *infra*, *s. v.* كنز المراد and شرح بانت سعاد.]

123 بحر الهدايت سلطانى **Add. 3273**

Baḥru'l-Hidāyat-i-Sulṭānī of *Wājid 'Alī*, King of Oude. See *P. C.*, No. cccxxxvi, pp. 423–4.

البداية و النهاية لابن كثير **Qq. 135**

A fragment of *Ibn Kathīr's al-Bidāyat wa'n-Nihāyat.* See *infra, s. v.* تواريخ الخلفاء الاسلاميّة (ff. 61a–63b).

124 بدايع الافكار فى صنايع الاشعار **Add. 794**

Badāyi'u'l-afkār fī ṣanāyi'i'l-ash'ār, a work on rhetorical device and the art of poetry, by *Ḥusayn Wā'idh-i-Kāshifī.* See *P. C.*, No. clxxx, pp. 267–271.

125 بدايع الانشاء **Add. 238[1]**

Badāyi'u'l-inshā, an Epistolary Manual by *Yūsufī.* See *P. C.*, No. clxxxiii[1], p. 275.

126 بدايع البداية فى الادب **Add. 3190**

The *Badāyi'u'l-bidāyat fi'l-adab*, by *Jāmālu'd-Dīn Abu'l-Ḥasan 'Alī b. Abū Manṣūr Dhāfir b. Ḥusayn al-Azdī* (d. A. H. 623). See *H. Kh.*, No. 1705; *B. M. A. C.*[2], p. 274. [Ff. 154 of 20·3 × 13·2 c. and 23 ll.; fair naskh; rubrications. Transcribed Ramaḍān 12th, A. H. 999, by Muḥammad b. Aḥmad al-'Akkārī.]

127 بردة البوصيرى **Ll. 6. 25**

The well-known *Burda*, or "Mantle-poem" of *Shaykh Sharafu'd-Dīn* Abū 'Abdi'llāh Muḥammad b. Sa'īd *al-Buṣīrī*, with Malay glosses. See *H. Kh.*, No. 9449; *B. M. A. C.*[1], pp. 76, 77, 87, 392, 490, especially p. 76, note *b.* ad calc.; *B. M. A. C.*[2], pp. 680–681, &c. [Ff. 63 of 16·0 × 11·2 c., of a variable number of lines; not dated. This MS., as well as the other Malay MSS. of Erpenius now at Cambridge, have been fully and carefully described by Dr Van Ronkel, *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6e volgr. II, tirage-à-part, pp. 9–11, &c.]

128 بردة البوصيرى مع شرحها **Qq. 142**

Commentary on the above poem by *Khālid b. 'Abdu'llāh al-Azharī* (d. A.H. 903). See *H. Kh.*, vol. iv, p. 526; *B. M. A. C.*[1], pp. 87, 293, 651; *B. M. A. C.*[2], pp. 680–1. [Ff. 43 of 20·8 × 14·6 c. and 23 ll.; fair naskh, dated A. H. 1036. Transcribed in Constantinople by Ramaḍān b. Muṣṭafā.]

129–131 برهان قاطع **Add. 181 Add. 182 Add. 188**

Two copies (the first in two vols.) of *Muḥammad Ḥusayn b. Khalaf-i-Tabrīzī*'s well-known Persian dictionary called *Burhān-i-Qāṭi'*. See *P. C.*, Nos. cxliii–cxlv, pp. 230–231.

132 برهان المآثر **Add. 198**

The *Burhānu'l-ma'āthir* of *'Alī b. 'Azīzu'llāh aṭ-Ṭabāṭabā'ī*. See *P. C.*, No. civ, pp. 179–181.

133 بستان العارفين **Qq. 157**

The *Bustānu'l-'Ārifīn* of *Shaykh Abu'l-Layth as-Samarqandī*. See *H. Kh.*, No. 1818; *L. C.*, iv, p. 107; and, concerning the author, *B. M. A. C.*[2], p. 58. [Ff. 127 + 4 of 21·0 × 14·2 c. and 21 ll.; fair naskh with rubrications; a full table of contents of the 58 chapters composing the work is prefixed; not dated.]

134 بصاير القدماء و سراير الحكما **Qq. 139[2]**

Baṣā'iru'l-Qudamā wa Sarā'iru'l-Ḥukamā of *Shaykh Abū Ḥayyān 'Alī b. Muḥammad b. al-'Abbās at-Tawḥīdī ash-Shīrāzī* (d. A. H. 380). See *H. Kh.*, No. 1845. Begins:

اللهم انى اسالك جدّاً مقروناً بالتوفيق، و علمًا برياً من الجهل الخ

[The MS. comprises ff. 191 of 19·9 × 13·1 c. and 25 ll. This portion occupies ff. 99–191. Good, small naskh; rubrications. Dated the 14th of Shawwāl, A. H. 1117; scribe, Yūsuf b. Muḥammad.]

135 بغية الطالب بمعرفة اولاد على بن ابى طالب، **Qq. 26[4]**

Bughyatu'ṭ-Ṭālib bi-ma'rifati awlādi 'Alī b. Abī Ṭālib, an account of the descendants of 'Alī, by *Shaykh Muḥammad aṭ-Ṭāhir b. al-Ḥusayn b. 'Abdu'r-Raḥmān*, compiled from the *Riyāḍu'l-mustaṭāba* of *Shaykh Abū Zakariyyā Yaḥyā b. Abī Bakr al-Āmirī*. For description of MS., see *infra*, *s. v.* سلسلة الذهب.

136 **بغية المسامر و غنية المسافر** **Qq. 194**

An autograph copy of the *Bughyatu'l-masāmir wa ghunyatu'l-musāfir* of *Yūsuf b. al-Wakīl al-Mīlawī*, completed on Monday, Dhu'l-Qa'da 14, A.H. 1101. It appears to be a collection of anecdotes and stories collected orally by the author during his sojourn in Cairo, and arranged in 5 parts (قسم) as follows: (1) anecdotes of those to whom joy accrued after sorrow; (2) anecdotes of brave men; (3) anecdotes of generous men and courtiers; (4) anecdotes of thieves and burglars, and of lovers; (5) miscellaneous curious anecdotes. [Ff. 165 of 19·4 × 14·0 c. and 21 ll.; poor but legible naskh, rubrications.]

137 **بغية الوُعاة فى طبقات اللغويين و النحاة** **Add. 2931**

The *Bughyatu'l-wu'āt fī ṭabaqāti'l-lughawiyyīn wa'n-nuḥāt*, the well-known biographical dictionary of lexicographers and grammarians, by *Shaykh Jalālu'd-Dīn as-Suyūṭī*. See *H. Kh.*, No. 7929; *B. M. A. C.*[1], p. 741; *B. M. A. C.*[2], No. 649, p. 438. [Ff. 191 of 29·8 × 20·4 c. and 31 ll.; fair naskh, with rubrications; the colophon states that the composition of the work was concluded in Ramaḍān, A.H. 871, and the transcription of this copy on Thursday, Ṣafar 8, A.H. 1063.]

138 **بلبل نامه** **Ll. 6. 15²**

[Ff. 81ᵇ–97ᵇ.] The *Bulbul-nāma* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, No. cccv, p. 389.

139 **بلوغ الارب فى فنّ الادب** **Qq. 20**

The *Bulūghu'l-irab fī fanni'l-adab*, a work on poetical figures and rhetorical devices by *Jabra'īl Farḥāt b. Yūsuf*, the Maronite, of Aleppo, born A.D. 1663, died A.D. 1731. See *B. M. A. C.*[1], p. 50, No. xxxiv (this work, but without indication of authorship) and xxxv; *V. C.*, i, p. 487. This MS. concludes (ff. 212ᵇ–214ᵇ) with an index of the rhetorical figures (*e.g.* the different sorts of جناس) explained in the book, which in turn is followed (f. 215) by a short account of the author and his work and writings. [Ff. 216 of 30·9 × 19·2 c. and 21 ll.; good, clear naskh, rubrications; dated A.D. 1811.]

140 بلوغ الارب بمعرفة ايّ الانبيآء من العرب، Add. 746[13]

Bulūghu'l-irab bi-ma'rifati ayyu'l-anbiyā'i mina'l-'arab, a treatise discussing which of the Prophets were of Arabian nationality, by *Muḥammad Jāru'llāh b. 'Abdu'l-Azīz b. 'Umar al-Hāshimī al-'Alawī.* [Ff. 226–241 of the MS. described under No. 21 *supra*. No separate colophon.]

141 بلوغ الامل فى فنّ الزجل Qq. 185

The *Bulūghu'l-amal fī fanni'z-zajal* of *Shaykh Taqī'u'd-Dīn b. Ḥujjat al-Ḥamawī* (d. A.H. 837). See *H. Kh.*, No. 1927. [Ff. 112 of 20·7 × 14·5 c. and 21 ll.; legible but ungraceful nasta'līq with rubrications, and marginal additions on many pages; no date or colophon.]

142 بلوغ المرام فى تاريخ دولة مولانا الباشا بهرام Qq. 165[3]

An anonymous history of the Turkish successes in Yemen under Bahrām Pāshā in A. H. 977–982, called *Bulūghu'l-marām fī ta'rīkhi Dawlati Mawlānā al-Bāshā Bahrām.* [Ff. 88 (of which this work occupies ff. 44–88) of 21·0 × 14·8 c. and 13 ll.; good, clear naskh with rubrications, pointed: no date or colophon.]

143 البوادر العينيّة فى النوادر الغيبيّة Ff. 6. 38[5]

Pp. 466–491 (see No. 87 *supra* for description of MS.). *Shaykh 'Abdu'l-Karīm al-Jīlī's* mystical poem entitled *al-Bawādiru'l-'ayniyya fī'n-nawādiri'l-ghaybiyya.* See *B.M.A.C.*[2], p. 681[a].

144 بوادى الدموع العندميّة بوادى الدّيار الرّوميّة، Qq. 125

Bawādi'u'd-dumū'i'l-'andamiyya bi-wādi'd-Diyāri'r-Rūmiyya, a journal of travel in Asia Minor in the latter part of the tenth century of the hijra, by *Qāḍī Muḥibbu'd-Dīn al-Ḥamawī*, forming the second part of his *Riḥlatayn.* The MS. comprises ff. 271 of 21·2 × 13·4 c. and 21 ll.; large, clear nasta'līq; rubrications; dated A. H. 991; collated throughout by Ramaḍān b. Mūsā al-'Adhīfī (?) al-Ḥanafī, the son of the

scribe who wrote the MS. This portion occupies ff. 236b–268a, and begins:

فاقول و باللّه التوفيق، و اسأله الهداية الى اقوم طريق الخ

145–151 بوستان شيخ سعدى **Dd. 11. 29 Ll. 6. 3 Add. 204 Add. 430 Add. 796 Add. 2628 Add. 3250**

The well-known *Būstān* of *Shaykh Sa'dī of Shīrāz* (see also *s. v.* كلّيات, شرح), seven MSS., of which one (**Add. 430**) also contains the *Gulistān*. See *P. C.*, Nos. ccxxxiv–ccxxxix and cccxxxi, pp. 330–334 and 418.

152–154 بهار دانش **Oo. 6. 39 Add. 822 Add. 421** (selections)

The *Bahār-i-Dānish* of *Shaykh 'Ināyatu'llāh*, a well-known romance. See *P. C.*, Nos. cccxx–cccxxii, pp. 399–402.

155, 156 بهارستان جامى **Gg. 6. 32 Gg. 6. 34**

The *Bahāristān* of *Jāmī*, accompanied in the second MS. by the *Commentary of Shem'ī*. See *P. C.*, Nos. cclxxiv–cclxxv, pp. 358–359.

157 البيان و الاعراب عمّا فى ارض مصر من الاعراب **Add. 746**[1]

Taqī'u'd-Dīn b. 'Alī *al-Maqrīzī's* treatise entitled *al-Bayān wa'l-i'rāb 'am-mā fī arḍi Miṣr mina'l-A'rāb*. See *H.Kh.*, No. 2000; *L. C.*, v, p. 100; ed. Wüstenfeld, 1847. [The MS. comprises ff. 260 (of which this work occupies ff. 1–18) of 18·5 × 11·3 c. and 25 ll.; fair naskh within red margins, partly pointed: dated (f. 18b) Ramaḍān 6, A. H. 1112.]

بيرات پرب از كتاب مهابهارت **Add. 1095**[1]

See *s. v.* مهابهارت, *Mahābhārata*, *infra*.

158 بيطرنامه **Qq. 124**

The *Bayṭarnāma* and three other anonymous treatises on Farriery and the Veterinary Art, in Arabic. [Ff. 128 of 20·0 × 12·4 c. and 15 ll.; large, clear naskh with rubrications; the date A. H. 1092 occurs on f. 78b in the colophon of the

third treatise.] The *Bayṭarnāma* (ff. 2–30) is followed by (2) a treatise on the diseases of horses and their treatment entitled كتاب يتعلّق بالبيطرة و امراض الخيل (ff. 32–51), by (3) another on the marks and signs in horses reckoned good and bad (ff. 52–78), and by (4) another on the treatment of various diseases to which horses are subject (ff. 80–128), called كتاب الزردقة فى بيطرة الخيل.

159 پادشاه نامه **Oo. 6. 21**

Part ii of the *Pādishāh-nāma* of *'Abdu'l-Ḥamīd Lahawrī*. See *P. C.*, No. xcviii, pp. 172–3.

160 پنج گنج در علم صرف **Oo. 6. 43[3]**

Panj ganj, "the Five Treasures," a treatise on grammar. See *P. C.*, No. clxxvi, p. 261, iii.

161, 162 پندنامهء عطّار **Add. 250**
Add. 784

Two copies of the well-known *Pand-nāma* ("Counsels") of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, Nos. ccxxi–ccxxii, p. 312.

163 پورانارته پرکاش **Add. 752**

Persian translation of the *Purānārtha-Prakāça* made by *Zūrāvar Singh*. See *P. C.*, No. xxxiv, p. 94.

164 تاج المصادر **Add. 193**

The *Tāju'l-Maṣādir*, an Arabic-Persian dictionary. See *P. C.*, No. cxlix, p. 236.

165 تاريخ احمد بن ابى يعقوب بن جعفر بن وهب **Qq. 10**
بن واضح العبّاسى [اليعقوبى]

The unique MS. of the important history of Aḥmad b. Abī Ya'qūb b. Wahb *b. Wāḍih al-Ya'qūbī* edited by Houtsma (Leyden, 1883). See the Preface to vol. i of that publication for information and references. [Ff. 239 (2–236 containing the text) of 29·2 × 20·2 c. and 31 ll.; poor but fairly clear naskh; headings, punctuation, and border-lines in red; dated the end of Rabī' II, A. H. 1096.]

166 [مقطع در] تاریخ اکبر **Add. 2778[1]**

Muḥammad 'Ārif-i-Qandahārī's History of Akbar. See *P. C.*, No. lxxxvi, pp. 160–162.

167, 168 **Gg. 6. 33** **Dd. 4. 31**

تواریخ اوغوزیان و جنگیزیان و سلجوقیان و عثمانیان

A general history of the Turks from the earliest times down to the year A. H. 955, identical, apparently, with that described by Flügel in the *V. C.* (vol. ii, p. 233, No. 1012) as the تاریخ آل عثمان of Rustam Pasha. [**Gg. 6. 33** comprises ff. 381 of 21·0 × 14·6 c. and 17 ll.; fair nasta'līq with rubrications; no date or colophon. **Dd. 4. 31** contains only the earlier portion of this work, the end of it corresponding to l. 7 of f. 86b of the other MS. It consists of ff. 60 of 25·0 × 17·5 c. and 18 ll., and is written in a fair nasta'līq, punctuated in red. No date.]

169 تاریخ بغداد (ذیل) **Add. 2924**

One volume, defective at beginning, containing part (*viz.* the letter ع) of a large biographical dictionary of eminent men of Baghdad. The volume is described in an English note at the beginning as part of the well-known work of al-Khaṭīb al-Baghdādī, and more accurately in another note by Professor Samuel Lee as "the third volume of a supplement" to that work. That al-Khaṭīb [d. A. H. 463] is not the author is evident from the fact that many of the biographical notices embodied in the volume refer to persons who died early in the 7th century of the hijra (A. H. 615 is the latest date that I have noticed); and from the large scale on which the work is conceived it seems impossible that this should be the entire third volume, seeing that it contains only names beginning with the letter ع, such as the names compounded with عبد, the names عمر, عثمان, علی, عبّاس, عیسی, عمارة, &c., these names not being arranged in strict alphabetical order. Numerous supplements were written at different times of al-Khaṭīb's great work, two of which, as we learn from *H. Kh.*

(No. 2179, vol. ii, pp. 119–120), were composed during the 7th century of the hijra; *viz.* those of *Ibnu'd-Dubaythī* (d. A.H. 637) and *Ibnu'n-Najjār* (d. A.H. 643). Of the last Hājī Khalfa had seen the 16th volume containing (like the present MS.) the letter ع. It seems very probable that our MS. may be this last-mentioned work. [Ff. 185 of 25·7 × 15·9 c. and 25 ll.; written in a fine, scholarly, but rather cursive naskh, apparently of a date but little subsequent to the date of composition (*i.e.* 7th century of the hijra); headings in red; the more uncommon names usually pointed. Ends without colophon, "here ends the letter ع, to be followed in vol. iv by the letter غ."]

170 تاريخ جزيرة صقلّية **Dd. 5. 35²**

The *Unique Chronicle of Sicily* (of unknown authorship, formerly falsely ascribed to Eutychius) from the time when it was first invaded by the Muslims (A.D. 827) to 965. See the text with Latin translation in *Bibl. Hist. regni Siciliæ op. et st. Jo. Bapt. Carusii* (Panormo, 1723) and the 1st vol. of the same re-published and corrected by Rosarius Gregorius (Panormo, 1790); César Famin, *Invasions des Sarrazins en Italie*, p. 166; and *L. C.*, vol. i, pp. viii–ix. [This famous MS. comprises ff. 388 of 19·2 × 12·4 c. and 13 ll.; fine, bold, scholarly naskh of 13th century; headings in red; not dated. A copy by Prof. J. Palmer of a note of Dr Lee's, written in answer to the enquiries of M. Amari of Paris, runs as follows: "There can be no doubt that this MS. was written by the same scribe who wrote out the Arabic Gospels from which Erpenius printed his Arabic Testament. This MS. is in the Public Library here, with the class-mark **Gg. 5. 33.** And this MS. has a date attached to it in the same handwriting"... (see No. 68 *supra*) "which, being the date of the holy martyrs, answered to A.D. 1272. Some account is given of this MS. in my Prolegomena to Bagster's Polyglot Bible. See also Erpenius' Arabic Testament." The *Nadhmu'l-Jawhar* (Annals of Eutychius) of Sa'īd b. Batrīq fills the bulk of the volume (ff. 4ᵇ–375), the *Chronicle of Sicily* occupying ff. 376ᵃ–384ᵇ, where it breaks off abruptly.]

171 تاريخ جونپور **Add. 304[1]**

A short *History of Jawnpūr* written in A.D. 1805 by *Sayyid Ghulām Ḥasan-i-Zaydī.* See *P. C.*, No. cviii[1], p. 185.

172 تاريخ حلب **Add. 3244**

The first part of *Raḍī'u'd-Dīn* Muḥammad b. Ibrāhīm ("*Ibnu'l-Ḥanbalī*") *al-Ḥalabī's* History of Aleppo, entitled درّ الحبب فى تاريخ اعيان حلب. See *H. Kh.*, vol. ii, p. 126, l. 5; *Gesch. d. Arab.*, pp. 246–7, No. 528; *B. M. A. C.*[1], p. 599; *V. C.*, ii, p. 350. [This MS. contains only the beginning of the book, including the whole of the letter *alif* and part of *bā*. Ff. 75 of 19·0 × 12·3 c. and 19 ll.; clear but ungraceful naskh with rubrications; no date or colophon; about 17th century.]

تاريخ خطا **Dd. 12. 6**

Translation in Eastern Turkish of the Narrative of Shāh Rukh's Embassy to Pekin. See *infra, s. v.* روزنامهٔ مولانا غياث الدين نقّاش.

173 تاريخ الخلفاء للسيوطى **Qq. 137**

Jalālu'd-Dīn as-Suyūṭī's well-known history of the Caliphs, edited by Nassau Lees (Calcutta, 1857). See *H. Kh.*, vol. ii, p. 128; *B. M. A. C.*[1], pp. 151–152, 570; *B. M. A. C.*[2], pp. 290-291, &c. [Ff. 238 of 18·2 × 12·3 c. and 23 ll.; small, neat naskh; rubrications; not dated, but belonged to Muḥammad the scribe, A. H. 1119.]

174 تاريخ الخلفاء **Add. 3090**

Fragments of a very extensive history of the Caliphs (or general history) which I have not yet succeeded in identifying. These fragments amount in all to 90 ff. [of 27·2 × 18·3 c. and 31 ll.; fairly clear but ungraceful naskh, apparently of 15th century] and form five separate portions of the history, separated by lacunæ of greater or less extent. Besides the division into *years* there is also a division into *chapters*, of which the numeration commences anew for the 'Abbāsid Caliphs, each chapter comprising the reign of a Caliph. The

first fragment (ff. 1–6) contains part of chs. xii and xiii (reigns of Yazīd III and Ibrāhīm: A. H. 126). The *second fragment* (ff. 7–16) contains part of chs. xiii and xiv, and chiefly consists of notices of persons who died in A. H. 126, especially of Walīd II. The *third fragment* is a single leaf (f. 17) containing four entire and two incomplete biographical notices of persons who died about A. H. 126–128. The *fourth fragment* (ff. 18–42) contains part of chs. i and ii (reigns of aṣ-Ṣaffāḥ and al-Manṣūr, A. H. 133–138) of the ʻAbbāsid period. The *fifth, largest and last fragment* (ff. 43–90) comprises part of chs. xi–xv (reigns of al-Muntaṣir—al-Muʻtamid, A. H. 247–264). Amongst other authorities, our historian cites (f. 15ᵃ, 4th l. from end) the *Mawḍūʻāt* of Shaykh Jamālu'd-Dīn b. al-Jawzī (d. A. H. 597: see de Slane's Ibn Khallikān, vol. ii, pp. 96–98), so that he evidently wrote subsequently to that date. The manner in which he speaks of the Imām al-Ḥasan b. ʻAlī al-ʻAskarī (f. 80ᵇ) would suggest that he was a Shīʻite; and in the course of this notice he cites a work by his grandfather on the *unlawfulness of wine* (which may give a clue to his identity) as follows:—

اسند (يعنى الحسن بن على العسكرى) الحديث عن ابيه
عن آبائه الطاهرين، قال المصنّف رحمه الله و اخرج له جدّى
رحمه الله حديثا فى كتابه المسمّى بتحريم الخمر فقلت هذا
الحديث من خطّ جدّى و اشهد بالله انّى سمعته يقول اشهد
بالله لقد سمعت ابا عبد الله الحسين بن على يقول اشهد
بالله لقد سمعت عبد الله بن عطا الهروى يقول اشهد بالله
لقد سمعت عبد الرحمن بن ابى عبيد البيهقى الخ،

175 تاريخ دخول سلطان سليم خان مصر **Qq. 136**

History of Sulṭān Selīm's entry into Egypt, abridged from the work of *Shaykh Aḥmad b. Zanbal ar-Rammāl* (d. A. H. 961). See *B. M. A. C.*², pp. 355–356; *Gesch. d. Arab.*, No. 523; *V. C.*, ii, pp. 156–157. [Ff. 52 of 20·3 × 14·0 c. and 26 ll.; ugly but fairly legible nastaʻlīq; not dated.]

176 تاريخ الدولة التركيّة **Qq. 147**

History of the Turkish power in Egypt (*i.e.* of the Baḥrī and Burjī Mamlūks) from A. H. 650 to A. H. 805, anonymous, defective at the end, and beginning abruptly, after the *Bismi 'llāh*:—

ذكر ابتدآء الدولة الشريفة التركية، فاقول و بالله التوفيق ان الله تعالى اجلاهم من بلادهم الشاسعه و ساقهم الى المملكة الديار المصريّة بحكمته الخ

[Ff. 90 of 21·0 × 15·4 c. and 15 ll.; fair naskh; rubrications.]

177–181 تاريخ الدولة الرسوليّة فى اليمن **Add. 2937–2941**

Transcript by Sir James Redhouse of *'Alī b. al-Ḥasan al-Khazrajī's* History of the Rasūlī dynasty of Yemen, properly entitled *al-'uqūdu'l-lu'lu'iyya fī akhbāri'd-Dawlati'r-Rasūliyya*, together with his English translation, annotations, indices, tables, and maps, in five volumes. Vol. i, **Add. 2937,** comprising 769 pp. of 17·6 × 11·0 c. and 15 ll., contains the text, transcribed in Sir James Redhouse's neat, scholarly naskh, fully pointed, from the unique MS. in the India Office Library (a gift of Warren Hastings) described at pp. 203–204 of Loth's Catalogue (No. 710). In a short Arabic preface Sir James Redhouse explains the motives which led him to transcribe, translate, and annotate this work, and, in gratitude for the degree of *Doctor of Letters* conferred upon him in June 1884, to present the completed results of this immense labour to the University of Cambridge, there to be preserved in the Public Library. The substance of this preface is repeated in the English preface of vol. ii, **Add. 2938,** which, together with vol. iii, **Add. 2939,** contains the English translation, preceded by tables of contents and an introduction of 115 pp. The paging in these two volumes is consecutive; the first contains pp. cxv + 741, the second ends with p. 1538. These two vols., as well as the two following, are of a larger size than

the vol. containing the text, *viz.* 19·8 × 12·2 c. and 19 ll. The fourth vol. of the series, **Add. 2940,** containing the Annotations, comprises 670 pp.; the last, **Add. 2941,** containing the Index, Tables, and Maps, 405 pp.; including 16 pp. of print, *viz.* Sir J. Redhouse's *Tentative Chronological Synopsis of the History of Arabia and its Neighbours from* B. C. 500,000 (?) *to* A. D. 679 (Trübner, 1887). A note on p. 405 of this vol. gives Aug. 8th, 1888, as the date whereon Sir James Redhouse terminated this labour of love. The five volumes are handsomely bound in tooled morocco and gilt-edged, and are enclosed in a morocco case.

182 تاريخ الذهبى **Add. 2926**

The first volume of the famous chronicle of Abū 'Abdi 'llāh Muḥammad Shamsu'd-Dīn *adh-Dhahabī* (d. A. H. 748), containing the history of Islām down to the death of the Prophet. See *H. Kh.*, No 2220; *Gesch. d. Arab.*, No. 410 (pp. 173–4); *B. M. A. C.*[1], pp. 738–740; *B. M. A. C.*[2], p. 279, &c. [Ff. 237 of 25·7 × 17·5 c. and 29 ll.; ungraceful but clear nasta'līq with rubrications; dated the 2nd of Rabī' I, A. H. 845; scribe, Ḥasan b. 'Alī b. Muḥammad al-Zarkashī; one or two leaves near the end damaged by moisture.]

183 تاريخ سادة عمان **Add. 2892**

The original of the *History of the Imāms and Sayyids of 'Omān* translated into English by Dr Badger and published by the Hakluyt Society in 1871. The work is entitled *al-Fatḥu'l-mubīn fī sīrati's-Sādati'l-Bū Sa'īdīn*, and has for its author *Shaykh Ḥamīd b. Muḥammad b. Razīq*, the Ibāḍī, of the race of Sa'īd b. Ghassān. For contents, &c., see Dr Badger's translation. [Ff. 261 of 32·0 × 20·8 c. and 24 ll.; large, bold, clear naskh with rubrications; dated the 24th of Rabī' II, A. H. 1275; scribe, Sulaymān b. Sa'īd b. Mubārak b. 'Abdu'llāh b. Mubārak b. Sālim of the race of Ḥātim.]

184, 185 تاريخ الشأم **Add. 2927**
Add. 2928

'Alī b. al-Ḥasan *Ibn 'Asākir's* History of Damascus and its notable men. See *H. Kh.*, Nos. 2218 and 2101; *Gesch. d.*

Arab., No. 267, pp. 92–93; *B. M. A. C.*[1], pp. 177, 592–593; *B. M. A. C.*[2], pp. 442–445, &c. [**Add. 2927** comprises vols. i and ii, the first of ff. 206, the second of ff. 330, of 31·2 × 20·6 c. and 41 ll., written in good naskh with rubrications, and dated, at the end of vol. ii, A.H. 1183; scribe, 'Alī b. Bakrī. **Add. 2928** (vol. iii) comprises ff. 244, and is uniform with the other volumes. Vol. i contains the historical introduction; vol. ii the biographies down to اسمعیل بن عیاش; vol. iii the same down to جابر بن عمرو.]

186 تاریخ شاه اسمعیل **Add. 200**

A rare history of Shāh Isma'īl the Ṣafavī, of which another copy, marked Or. 3248, exists in the British Museum. See Rieu's *Pers. Suppl.*, No. 52, pp. 34–35; *P. C.*, No. lxxiv, pp. 147–149.

187, 188 تاریخ شمشیر خانی **Oo. 6. 60** **Add. 411**

The *Tārīkh-i-Shamshīr Khānī*, a well-known abridgment of Firdawsī's *Shāhnāma* made by *Tawakkul Beg b. Tūlak Beg* in A. H. 1063. See *P. C.*, Nos. cc and cci, pp. 290–292.

ṬABARĪ'S HISTORY: تاریخ طبری.

189 تاریخ طبری **Add. 836**

The first half of an Arabic abridgment of Abū Ja'far Muḥammad b. Jarīr *aṭ-Ṭabarī's* famous history, described, apparently correctly, as a retranslation from the Persian (probably Bal'amī's) version, extending to the end of the Omayyad dynasty. [Ff. 238 of 27·8 × 17·0 c. and 27 ll.; bad Indian nasta'līq; rubrications. F. 1 is missing. In the colophon it is stated that this *version* (I presume, for the actual transcript appears a good deal more modern) was finished in A. H. 876, and that it was taken from a copy dated A. H. 627, which in turn was from the original (اصل الاصل) dated Tuesday, 26th of Rajab, A. H. 442. Bal'amī, the translator of the original chronicle into Persian, died in A. H. 386.] See

H. Kh., No. 2250; Dubeux and Zotenberg's French translation (Paris, 1867–1874) in the "avertissements"; *B. M. A. C.*[1], p. 142; *B.M.P.C.*[1], pp. 68–71, &c.

190 تاريخ طبرى (ترجمهٔ فارسى) **Oo. 6. 10**

Bal'amī's Persian translation of Ṭabarī's history. See *P. C.*, No. xxxix, pp. 99–100.

191 تاريخ طبرى (ترجمهٔ تركى) **Gg. 5. 15**

A volume of the Turkish translation of Ṭabarī's history (or rather its abridgment) containing the history of Islām from the time of the Prophet to the Caliphate of al-Muqtadir. The beginning of this vol. corresponds with vol. iii, p. 124, l. 24 of the Constantinople ed. of A. H. 1260. [Ff. 375 of 31·0 × 21·0 c. and 17 ll.; large, clear Turkish naskh, vocalized, with rubrications; dated Dhu'l-Ḥijja 8th, A.H. 781; scribe, Yūsuf b. Rustam. At the end there is a list of the Ottoman Sultans and the principal events of Ottoman history, with dates, ranging from A. H. 687 to A. H. 983.]

192–194 تاريخ طبرى (ترجمهٔ تركى) **Dd. 2. 48[1] Dd. 2. 48[2] Dd. 2. 49**

Three vols. (comprising the first half of the history down to the death of Abū Ṭālib) of the Turkish Ṭabarī, of which vol. i = pp. 1–167 (the whole) of vol. i of the Const. ed. of A. H. 1260; vol. ii = vol. ii of the printed edition, together with the first 37 pp. of vol. iii; and vol. iii = the remainder of vol. iii. [Ff. 218, 154, 190 of 28·5 × 19·8 c. and 15–17 ll.; good Turkish naskh, with rubrications, pointed in vols. ii and iii. Dated Shawwāl, A. H. 1074, at the end of vol. iii.]

195, 196 تاريخ طبرى (ترجمهٔ تركى) **Mm. 4. 16 Mm. 4. 17**

The whole of the Turkish Ṭabarī in two volumes, the first extending from the beginning to the death of Abū Ṭālib (= vol. iii, p. 137 of ed.); the second from that point to the end (al-Muqtadir). [Ff. 498, 381 of 31·3 × 21·4 and 19 ll.; good, large Turkish naskh, pointed in vol. ii; rubrications; dated A. H. 974 and A. H. 999.]

197 تاریخ طبری (ترجمهٔ ترکی) **Dd. 11. 30**

Another portion of the Turkish version of Ṭabarī, including the whole of vol. ii of the Const. ed. and the beginning of vol. iii as far as l. 12 of p. 32. [Ff. 98 of 21·3 × 14·4 c. and 20 ll.; small, neat, but rather illegible hand; defective at end, and wanting colophon. The volume was in the hands of Jacob Meier in April 1705.]

198, 199 تاریخ طبری (ترجمهٔ هندی) **Add. 570 Add. 571**

A Hindustānī translation of Ṭabarī's history, made by *Ja'far Shāh Riḍhawī b. Sayyid Qamaru'd-Dīn 'Alī*, comprising four vols. bound in two, of which the *first* concludes with the conquest of Yaman by Sayf b. Dhī Yazan; the *second* with the death of Muḥammad; the *third* with the death of 'Alī b. Abī Ṭālib; and the *fourth* with the fall of the Omayyad dynasty. [Ff. 320 and 270 of 32·0 × 21·4 c. and 19 ll.; fair Indian ta'līq; rubrications; no date.]

200–202 تاریخ عالم آرای عبّاسی **Oo. 6. 17 Oo. 6. 16 Add. 201**

Three independent volumes which together make up a complete copy of *Iskandar Munshī's Tārīkh-i-'Ālam-ārā-yi 'Abbāsī*. See *P. C.*, Nos. lxxi–lxxiii, pp. 145–147.

203 تاریخ عصامی **Qq. 22**

The second half (from the beginning of the Omayyad dynasty to A. H. 1103) of 'Abdu'l-Malik b. Ḥusayn b. 'Abdu'l-Malik *al-'Iṣāmī's* Universal History, properly entitled:—

سمط النجوم العوالی فی انباء الاوائل و التوالی

See *B. M. A. C.*[1], pp. 573–4; *B. M. A. C.*[2], pp. 296–7. [Ff. 396 of 28·8 × 20·2 c. and 31 ll.; fair naskh; rubrications; dated A. H. 1112; scribe, 'Abbās b. 'Abdu'l-Jawwād al-Manūfī.]

204 تاریخ عدن **Add. 2898**

A History of Aden by *Shaykh Abū 'Abdi'llāh b. Aḥmad Maḥram*, in two parts, whereof the first treats of the antiquities,

monuments, walls, suburbs, and gates of the town; the second of its history, and the biographies of its eminent men. [Ff. 133 of 23·3 × 16·3 c. and 25 ll.; legible naskh, with rubrications; dated Shawwāl, A. H. 1273; scribe, Yaḥyā b. Muḥsin b. Ḥasan.] The year A. H. 897 seems to be the latest date mentioned in the course of the work.

205 تاريخ عمّا كان للجزّار **Qq. 200**

A History of Aḥmad Pāshā called "*al-Jazzār*" ("the Butcher") from A. H. 1169 to 1225, written in the latter year. The transcription of this copy was completed on Tuesday the 22nd of Rabī' II, A. H. 1232, by Ibrāhīm an-Naḥḥās. [Ff. 71 of 21·4 × 15·1 c. and 25 ll.; clear naskh, rubrications.] See *B. M. A. C.*[1], p. 436[b]; *B. M. A. C.*[2], p. 362.

206 تاريخ عمومىّ **Add. 2925**

A general history of the Muḥammadan power (defective at beginning and end, and having several other lacunæ) from A. H. 5 to A. H. 679, which I have not yet been able to identify. The earlier part is very summary, five or six years often occupying only one page; but from about A. H. 540 onwards it becomes much more ample, and contains in particular a number of interesting biographical notices, as well as a pretty full account of the Crusades. [Ff. 192 of 27·0 × 17·8 c. and 21 ll.; large, clear naskh, apparently of early 14th century, vocalised pretty freely; rubrications.]

207, 208 تاريخ فرشته **Oo. 6. 18**
Add. 2623

The *Gulshan-i-Ibrāhīmī*, better known as the *Tārīkh-i-Ferishta*, by Muḥammad Qāsim Hindūshāh of Astarābād, commonly called *Ferishta*. See *P. C.*, Nos. lxxxii–lxxxiii, pp. 155–157.

209 تاريخ فيروزشاهى **Oo. 6. 20**

Ḍiyā'u'd-Dīn Baranī's Tārīkh-i-Fīrūzshāhī. See *P. C.*, No. lxxxv, pp. 159–160.

210 انتخاب تاريخ فيروزشاهى Oo. 6. 35

The *Intikhāb-i-Tārīkh-i-Fīrūzshāhī*, also called *Ṭabaqāt-i-Akbarī* and *Dhikru'l-Mulūk*, of *'Abdu'l-Ḥaqq Ḥaqqī*. See *P. C.*, No. lxxxi, pp. 154–155.

211 تاريخ كشمير Add. 2772

History of Kashmīr by *Narāyan Kūl*, continued by a later writer down to A. D. 1846. See *P. C.*, No. ciii, pp. 177–179.

212 تاريخ كلكتّه Add. 304[2]

A short account of Calcutta, by *Sayyid Ghulām Ḥasan-i-Zaydī* (c. A. D. 1805). See *P. C.*, No. cviii, pp. 185–187.

213, 214 تاريخ گزيده Dd. 3. 23
Dd. 10. 13

Two copies of the well-known *Tārīkh-i-Guzīda* of *Ḥamdu 'llāh Mustawfī-i-Qazwīnī*. See *P. C.*, Nos. xl–xli, pp. 101–102.

215 تاريخ محمودشاهى Add. 407

The first part of the *Tārīkh-i-Maḥmūdshāhī*, by an unknown author, extending down to the year A. H. 655. See *P. C.*, No. xliii, pp. 102–105.

216 تاريخ مصر Add. 3265

A succinct history of Egypt from the earliest times down to Sulaymān I (A. H. 926), defective at the beginning, of unknown authorship. [Ff. 70, misplaced so that they stand ff. 11–62, 3–10, 2, 1, 64–69, 63, 70; 21·4 × 15·0 c. and 13 ll.; clear but poor naskh; rubrications.] Begins with the reign of منقاروش, who is supposed to have reigned before the Deluge and before the building of Memphis.

217 تاريخ اليمن Qq. 165[1, 2]

An account of events connected with the history of Yemen during the latter part of the 10th century of the hijra (A. H. 942–982), by an anonymous contemporary author. The most

prominent names in the narrative are Riḍwān Pāshā, Oways Pāshā, Maḥmūd Pāshā, Muṣṭafā Pāshā, Azdamir Pāshā, Shaykh 'Āmir b. Dā'ūd b. Ṭāhir, Shaykh Sharafu'd-Dīn 'Alī, the *Faqīh* Shamsu'd-Dīn, Shujā'u'd-Dīn Ṣalāḥ b. Dā'ūd b. 'Alī b. Dā'ir, Jamālu'd-Dīn al-Ḥasan b. 'Alī, Shaykh 'Omar b. 'Āmir aṭ-Ṭāhirī, the Amīr Sa'īd b. Yāqūt, the *Faqīh* 'Imādu'd-Dīn Yaḥyā b. Ibrāhīm an-Nuṣayrī, and the *Amīru'l-Mūminīn* Yaḥyā b. Sharafu'd-Dīn b. Shamsu'd-Dīn b. al-Mahdī li-dīni 'llāh Aḥmad b. Yaḥyā b. Rasūl, called *Imām* and *Khalīfa*. The MS. has been already described (see No. 142 *supra*). The first portion (that noticed immediately above) occupies ff. 1ᵇ–29ᵃ; the second (ff. 30ᵇ–43ᵃ) is a long poem commemorating the exploits of Riḍwān Pāshā, beginning :—

الحمد لله الكريم المنّان، جاعلنا من حزب اهل القرآن،

The date A. H. 972 is mentioned in the following lines :—

اذكر فيها ما يُزيل الاحزان، وصول مولانا المسمّى رضوان،
و نشره العدل بكلّ البلدان، عام اثنين فى صحيح الحسبان،
من بعد سبعين مضت يا انسان، من بعد تسعمائةٍ باتقان،

218 تاريخ يوسف بن كريون **Add. 1069**

An abridged Arabic translation of Josephus ben Gorion *History of the Jews*—جزوٌ يسيرٌ منه as the translator says—from the time of Adam till the destruction of the Temple in the reign of Titus. That the translation was made from the Hebrew, and not directly from the original, appears from the colophon, which begins thus :—

هذا ما وجدنا من كتاب ايوسيوس الواصف الاخبار و التواريخ و قد وسّع الفاظه و هذبها، و قد ذُكر عن بعضٍ ممن وقف على هذا الكتاب يونانياً ان هذا جزو يسير منه، فمن وجده على كماله فهو يتنزّه فى حدايقه و يتفرّج برياضه و ازهاره، و مجارى عيون مياهه و عذوبة انهاره ... لان هذا

الذی جمعناه قلیل من کثیر و اقلّ من قلیل فمن یطالع فیه فلیبسط العذر، و هذا الکتاب بالیونانی فیه اخبار المخلص یسوع المسیح، ممّا تدلّ علی ولودته و عماده و عجایبه و صلبه و قیامته و صعوده، الّا ان الیهود حذفوا ذلك لما نقلوه من الیونانی الی العبرانی، و یدلّ ان العربی منقول من العبرانی و اللّه اعلم،

[Ff. 200 of 20·9 × 14·2 c. and 17 ll.; good, clear naskh; rubrications; no date or name of scribe or translator.] The work has been printed at Beyrout, 1872. See *B. M. A. C.*², p. 2, xi.

[تالیف الجمالی الفقیه. See الرسالة العجیبة.]

219 **تأیید بصارت** **Add. 418¹**

A treatise on swords, entitled *Ta'yīd-i-Baṣārat* or *Risāla-i-shamshīr-shināsī*, by *Luṭfu'llāh "Nithār."* See *P. C.*, No. cxxxvi, pp. 223–5.

220 **التبر المسبوك فی نصایح الملوك** **Qq. 231**

At-tibru'l-masbūk fī naṣīḥati'l-Mulūk, an Arabic translation of the celebrated *al-Ghazzālī's* Persian *Naṣīḥatu'l-Mulūk* ("Advice to Kings"), composed for Sulṭān Muḥammad b. Malikshāh. See *H. Kh.*, No. 2366; *B. M. A. C.*¹, pp. 658, 746; *B. M. A. C.*², p. 475ᵃ, &c. [Ff. 70 of 19·9 × 14·0 c. and 23 ll.; fair, legible naskh; rubrications; dated the 28th of Dhu'l-Qa'da, A. H. 1027; scribe, Muḥammad al-Aḥmadī.]

تحفة الجلسآء فی روية اللّه النسآء للسّیوطی **Add. 3257⁶**

[Ff. 56ᵇ–59ᵇ.] See *infra*, untitled MSS., II, § 2, Mysticism.

221 **Add. 785**

تحفة الدهر و نفحة الزهر فی اعیان اهل المدینة من اهل العصر

The *Tuḥfatu'd-dahr wa nafḥatu'z-zahr fī a'yāni ahli'l-Madīnati min ahli'l-'aṣr*, a biography of notables of Medina contemporary with the author, *Sayyid Khalīl Efendī al-Murādī* (d. A.H. 1206), arranged in four sections: (1) Sayyids;

(2) Doctors of Divinity; (3) Preachers; (4) Men of letters. See *B. M. A. C.*[2], pp. 445b–446a, and 345a. The copyist of this MS. is the same as the copyist of the MS. alluded to in the last reference, *viz.* 'Umar b. 'Abdu's-salām al-Dāghistānī al-Madanī. [Ff. 100 of 22·4 × 15·2 c. and 23 ll.; good naskh; rubrications; dated A. H. 1202.]

222 تحفة الشاهان **Dd. 6. 16**

Tuḥfatu'sh-Shāhān, a Turkish treatise on religious obligations, printed at Constantinople in A. H. 1258 and described by von Hammer in the *Journal Asiatique* for 1844, I, p. 219 et seqq. The author (not named in the MS.) is said to be *Abu'l-Baqā Kaffawī* (d. A. H. 1094). See *Berl. T. C.*, p. 44, I. [Ff. 99 of 20·8 × 15·0 c. and 19 ll.; mediocre Turkish nasta'līq; rubrications; incomplete at end; no scribe's name or date.]

223, 224 تحفة الصبيان **Gg. 6. 31**[1] **Ll. 5. 25**

Tuḥfatu'ṣ-Ṣibyān, an Arabic-Persian glossary with Turkish interlinear glosses, compiled by *Ni'matu'llāh b. Aḥmad b. Qāḍī Mubārak ar-Rūmī.* See *P. C.*, Nos. clx, clxix[1], pp. 243, 251–252.

225 تحفة (بلغة or) الظرفاء فى اخبار الانبيآء و الخلفاء **Qq. 77**

A short history of the Prophets and Caliphs down to *adh-Dhāhir li-i'zāzī Dīni'llāh* (A. H. 427) called *Tuḥfatu* [on the title-page] or *Bulghatu* [at the end] *'dh-dhurafā fī akhbāri 'l-anbiyā wa 'l-khulafā* by *Abu'l-Ḥasan al-Dūmī* (called on title-page ابن الرومى). See *H. Kh.*, No. 1906. [Ff. 116 of 16·0 × 12·0 c. and 11 ll.; the first 8 ff. and the last leaf in a more modern hand; large, clear old naskh, pointed.]

226 **Qq. 243**

تحفة العروس و نزهة النفوس فى النكاح و اوصاف الملاح

A treatise on Marriage &c. called *Tuḥfatu'l-'Arūs wa Nuzhatu'n-Nufūs* by *Abū 'Abdu'llāh Muḥammad b. Aḥmad at-Tijānī.* See *H. Kh.*, No. 2623; *B. M. A. C.*[1], p. 668; *L. C.*, i, pp. 289–290; v, pp. 167–168. [Ff. 228 of 20·1 × 15·7 c. and 15 ll.; good, clear naskh; rubrications; no date or colophon.]

227 تحفة الكرام بخبر الاهرام **Add. 278**[8]

Ff. 8 from the end of an Arabic book on the pyramids of Egypt, entitled, as appears from the colophon, *Tuḥfatu'l-Kirām bi-khabari'l-ahrām* by *Shaykh Jalālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī*. See *H. Kh.*, No. 2646. [Ff. 8 of 20·0 × 14·4 c. and 17 ll.; clear naskh; some marginal corrections; rubrications; not dated.]

228 تحفة الملوك، مختصر فى علم الفقه **Gg. 6. 36**

An anonymous compendium of Jurisprudence entitled *Tuḥfatu'l-Mulūk*, beginning:—

الحمد لله الذى اذهب عنّا الحزن انّ ربّنا لغفور شكور، هذا مختصر فى علم الفقه و الله اعلم جمعته لبعض اخوانى فى الدين بقدر ما وسعه وقته و اقتصرت فيه على عشرة كتب الخ

[Ff. 52 of 19·8 × 12·3 c. and 13 ll.; neat naskh, with rubrications, between gold borders; dated Saturday the 8th of Ramaḍān, A. H. 973; written for Muḥammad Beg the *'Alamdār*.]

229 **Qq. 189**

تحفة الناظرين فى من تصرّف فى مصر من الولاة و السلاطين

An account of the rulers of Egypt from the earliest times down to the time of Selim III (A.H. 1216) called *Tuḥfatu'n-Nādhirīn fī man taṣarrafa fī Miṣr mina'l-Wulāti wa's-Salāṭīn* by *'Abdu'llāh b. Ḥijāzī as-Sarqawī*. The work, as stated in the brief preface, was undertaken in Ramaḍān, A. H. 1214, at the suggestion of some friends of the author, for the delectation of *Ḍiyā'u'd-Dīn Yūsuf Pāshā*, and was completed on Thursday, the 8th of Jumāda II, A. H. 1216. This copy is an autograph, transcribed by the author from his original manuscript and completed on Muḥarram 27, A. H. 1217. The work is divided into an *Introduction* and 3 *Chapters*. The *Introduction* treats of the virtues of Egypt, the verses and traditions referring to it, and the Prophets and Holy Men who inhabited it. *Ch. i*

treats of Egypt under the Four Orthodox Caliphs, al-Ḥasan, the Omayyads, the 'Abbāsids, the Ṭūlūnids and Ikhshīdids; *ch. ii* deals with the Fāṭimids, Ayyūbids, Mamlūks, and Circassians; *ch. iii* with the Ottoman supremacy. [Ff. 72 of 22·3 × 15·0 c. and 16 ll.; clear but ugly naskh; rubrications; dated Muḥarram 27, A. H. 1217, as above noted.]

230 تحفة الهادى **Gg. 6. 31²**

A Persian Manual called *Tuḥfatu'l-Hādī* by *Muḥammad b. Hājī Ilyās*. See *P. C.*, No. clxix², p. 252.

231 تحقيق هفت اقليم **Add. 1084**

Taḥqīq-i-haft Iqlīm, a tract on the limitation and definition of the Seven Climes, compiled for Thomas Roebuck by an anonymous Indian. See *P. C.*, No. cxxiii, pp. 202–204.

232 تذكرة الاولياء (ترجمهٔ تركى) **Dd. 9. 13**

A Turkish translation of part (*viz.* the first 20 out of the total number of 70 biographies) of *Shaykh Farīdu'd-Dīn 'Aṭṭār's Tadhkiratu'l-awliyā*, by an anonymous translator, dated Muḥarram, A. H. 931. [Ff. 180 of 29·6 × 19·0 c. and 13 ll.; fair Turkish naskh, pointed; rubrications.]

233 تذكرة السيّد يعقوب **Add. 3065²**

A work on Muḥammadan doctrine, theology and ethics, by Sayyid Ya'qūb, entitled (f. 2ª, penultimate line) *Tadhkiratu 's-Sayyid Ya'qūb*, beginning:—

الحمد لله الّذى فضّل هذه الامّة على ساير الأُمَم بجاه
افضل من اوتى النبوّة و الحكم الخ

This work, bound up with **Add. 3065¹** (see *infra, s. v.* ضياء الواعظين), has a separate pagination, and is prefaced by a full table of contents occupying ff. 10. It is defective at the end, comprises ff. 251 of 20·5 × 14·5 c. and 23 ll., and is written in good ta'līq with rubrications. The missing portion, as appears from the table of contents, does not exceed 3 or 4 leaves.

234 تذكرة الشيخ داود بن عمر الانطاكى **Qq. 23**

The *Tadhkiratu ūli'l-albāb fi'l-jāmi'l'il-'ajabi'l-'ajjāb*, a work on Medicine, Materia Medica, and Therapeutics by *Shaykh Dā'ūd b. 'Umar al-Anṭāki* (d. A. H. 1005 or 1008) of which the contents are summarily described by *H. Kh.*, No. 2811. See also *B. M. A. C.*[1], p. 459; *B. M. A. C.*[2], pp. 548–9; *I. O. A. C.*, p. 230, &c. Egyptian editions of A. H. 1281, 1282, 1294. [Ff. 369 of 29·0 × 20·1 c. and 35 ll.; ugly, but fairly legible naskh; rubrications; no date or colophon.]

235–237 تذكرة الشعراء دولتشاه **Oo. 6. 47 Add. 813 Add. 831**

Three MSS. of *Dawlatshāh's* well-known *Tadhkiratu'sh-Shu'arā* or Lives of the Persian Poets. See *P. C.*, Nos. cxii–cxiv, pp. 191–3.

238 ترجمان القران **Add. 252**

The *Tarjumān-i-Qur'ān*, a work explaining the more difficult words used in the Qur'ān. See *P. C.*, No. xix, p. 46.

[الترجمة الشريفة الاشرفيّه. See No. 272 *infra*.]

239 **Qq. 93**

ترياق المحبّين فى سيرة سلطان العارفين احمد بن الرفاعى

A biography of *Shaykh Aḥmad b. ar-Rufā'ī*, entitled *Tiryāqu'l-Muḥibbīn fī Sīrati Sulṭāni'l-'Ārifīn*, by *Shaykh Taqī'u'd-Dīn 'Abdu'r-Raḥmān b. 'Abdu'l-Muḥsin al-Wāsiṭī*. See *H. Kh.*, No. 2957. [Ff. 48, ff. 2–7 and 48 missing, of 18·0 × 12·2 c. and 21 ll.; fair naskh, rubrications; no date or colophon.]

تزيين الارايك فى ارسال النبى الى الملايك **Add. 3257[4]**

[Ff. 40ᵃ–48ᵃ.] See *infra*, untitled MSS., II, § ii.

تسبحة

See untitled MSS., I, § iii, under Christian Offices, &c.

240 تعبير رويا **Add. 3240**

A small tract of ff. 25 (of 17·1 × 11·0 c. and 12–15 ll.; fair naskh, rubrications) containing two separate treatises in

Malay, the *first* (ff. 1^b–18^a) on the *Interpretation of Dreams*; the *second* (ff. 19^a–25^b) a fragment of a religious treatise, defective at beginning. It is thus described by Dr Van Ronkel of Leyden to whom it was submitted:—"Not dated; small octavo. Two different fragments are bound together and intermixed." [The pages have now been replaced in the right order.] "I...is a treatise on interpretation of dreams. The author says in the introduction that his work is divided into twenty chapters, *viz.* dreams of heaven; of men; of animals; of trees, mountains, houses and all lofty things; of clothes; of the sea and rivers; of birds; of reptiles; of meat; of perfumes and odours; of faithfulness towards God; of fire; of towns and villages; of weapons; of all kinds of deeds; of earth, stone and jewels; of fruit; of music; of fishing and fowling; of various things. But the MS. ends abruptly at ch. vi. II...A fragment of a religious book. It presents many Arabic phrases and words, and appears to be translated from the Arabic. This fragment treats of the knowledge of God's Power; of the behaviour of men towards God; and of the way to God. There is nothing remarkable about the spelling or language of either part."

241 تعريب شاهنامه. **Qq. 46**

The *Arabic prose translation* (or rather abridgment) *of the Shāhnāma* made by *al-Fatḥ b. 'Alī b. Muḥammad b. al-Fatḥ al-Bindārī* (so pointed quite clearly) *al-Isbahānī*, properly entitled, as it would appear from the title-page, كتاب امتثال امر الملك المعظّم فى اخبار ملوك العجم، The importance of this early version of the "Book of Kings" (made, as appears from a passage on f. 108^b, soon after the year A. H. 620) has been pointed out by Nöldeke (*Iran. Nationalepos*, p. 77 and n. 2). See also Houtsma's *Recueil de textes relatifs à l'histoire des Seljoucides*, vol. ii, p. xxxvii *et seqq.*; Slane's *Cat. of Paris Arabic MSS.*, p. 341; Ahlwardt's *Cat. of Berlin Arabic MSS.*, No. 8440. This excellent MS., which is not dated, is judged by Dr Rieu to date from the 8th century of the hijra. [Ff. 152 of 26·0 × 18·4 c. and 25 ll.; very carefully

written in good, clear naskh; proper names, as a rule, fully vocalised.] The volume ends with the death of Rustam, which, perhaps, ends the portion translated by al-Bindārī, since the MS. concludes with the words:—

هذا ما انتهى الينا من حديث رستم على التمام و الكمال و الله تعالى اعلم الخ

242 **Add. 3235**

التعريف بما انسبت الهجرة من معالم دار الهجرة'

A work on the excellences of al-Madīna, entitled *at-Ta'rīf*, beginning:—

الحمد لله الذى شرف طيبة الطيبة بحلول مصطفاه و خصّها بشريف سكنه الخ

A note at the beginning by the Rev. G. C. Renouard describes it as "an account of the Holy Places at Medīnah, extracted from the great collection of the Traditions respecting Moḥammed by al-Bokhārī," but only a portion of the work appears to be drawn from this source. [Ff. 66 of 18·0 × 13·8 c. and 17 ll.; large, clear naskh; rubrications. Not dated, but a note in red on the last page records the date of the death of Shaykh Isma'īl an-Nābulūsī in Dhu'l-Ḥijja, A. H. 1062.]

243 تعريف العقل **Add. 790[1]**

Kitāb fī bayāni ta'rīfi 'l-'Aql, wa fī-mā yajibu, wa mā yastaḥillu, wa mā yajūzu fī ḥaqqi 'llāhi ta'ālā, wa mā yajūzu fī ḥaqqi 'l-anbiyā...wa ta'rīfi'l-Islām, wa'l-Īmān, wa'l-Iḥsān, wa 't-tawba, wa 'ṣ-ṣidq, wa 'l-wara', wa 'z-zuhd, wa 'ṭ-ṭarīq, a treatise on various religious matters, by *Abu'l-'Abbās 'Uthmān ash-Sharnūbī*, followed by another treatise by *as-Suyūṭī*. [The vol. contains ff. 94 of 17·2 × 12·2 c. and 21 ll.; good naskh; rubrications. The treatise above mentioned occupies ff. 1–39, and is dated *Dhu'l-Qa'da*, A. H. 1070.]

244 تعريفات الجرجانى **Add. 1071[1]**

[Ff. 1–69.] The *Definitions* (*Ta'rīfāt*) of *al-Jurjānī*, edited by Flügel (Leipzig, 1845), to whom this MS. formerly belonged.

See No. 37 *supra*; *H. Kh.*, No. 3105; *B. M. A. C.*[1], pp. 230, 468, 641, &c.

245, 246 تعريفات **Qq. 113**
Qq. 149

Two copies of an anonymous work on "Definitions" (*Ta'rīfāt*), mostly scientific terms, arranged in alphabetical order, and beginning:—

الحمد لله حق حمده و الصلوة على خير خلقه محمّد [و صحبه من بعده]، و بعد، فهذه تعريفات جمعتها و اصطلاحات اخذتها من كتب القوم و رتّبتها على حروف الهجآء من الالف و البآء الى اليآء الخ

[**Qq. 113** comprises ff. 120 of 22·3 × 15·7 c. and 21 ll.; fair nasta'līq; rubrications; dated A. H. 1151. **Qq. 149** comprises ff. 140 of 17·2 × 9·8 and 17 ll.; fair nasta'līq; rubrications; marginal notes; dated A. H. 1139.]

247 تعزيه‌هاى محرّم **Add. 423**

A large collection of *Ta'ziyas* and poems for recitation during the month of Muḥarram, fully described at pp. 122–142 (No. lxvi) of *P. C.*

248 تعليم المسيحى **Add. 3164**

Kitābu ta'līmi'l-Masīḥī, the Catechism of Cardinal de Richelieu, translated from French into Arabic by Father Justus de Beauvais. See Steinschneider's *Polem. und Apologet. Literatur in Arab. Sprache* in vol. vi of the *Abhandl. f. d. Kunde d. Morgenlandes* (1877), pp. 215–216. The title-page is as follows:—

كتاب تعليم المسيحى صنّفه الاب الفاضل المكرم سيّدنا ارمندس يوحنا ذو بليسيس ده ريشليوُ المفخم مطران مدينة لوصون و الان فهو كردينال الكنيسة القاثوليقية الجامعة الرسولية الرومانية و قد ترجمه من اللغة الفرانسوية الى

اللغة العربية الپاتره جستو ده بووار رييس الكبوشين بمدينة بغداد، بامر السيّد المعُظّم الشريف المفخم الكردينال امير و مولى ريشليو تعطى هذه الكتب بلا ثمن،

The work is divided into 30 chapters, of which the contents are stated on ff. 2ᵇ–3ᵇ. [Ff. 203 of 21·0 × 14·5 c. and 17 ll.; good, clear naskh; rubrications; dated Thursday, April 30, A.D. 1713.]

249 تفسير القران **Mm. 6. 1**

Notes on a Commentary on the Qur'ān, anonymous and without title, beginning abruptly with a brief statement of the different explanations of the letters الٓمٓ prefixed to Sūra ii (the *Sūratu'l-Baqara*) and ending with the *Sūratu'l-Fātiḥa*, which follows the *Sūratu'n-Nās.* Begins:—

قوله الله اعلم اشارة الى ما اختاره جمهور السلف و جمع من الخلف ان المقطعات من المتشابهات التى لا يعلمها الّا الله الخ

In the commentary on v. 6 of Sūra ii "Mawlānā 'Iṣāmu'd-Dīn" (presumably Ibrāhīm b. Muḥammad b. 'Arabshāh al-Isfarā'inī, d. A.H. 943: see *B.M.A.C.*², pp. 68–69) is mentioned, while al-Bayḍāwī (d. A.H. 685) is constantly referred to; but the *Tafsīru'l-Jalālayn* (see immediately below) appears to form the actual basis of this supercommentary, and from it come the citations introduced by the word قوله. [Ff. 666 of 19·9 × 12·0 c. and 17 ll.; clear but not very good naskh; rubrications; dated Dhu'l-Ḥijja, A.H. 1004.] *Cf. H. Kh.*, No. 3251.

250–253 تفسير الجلالين **Dd. 4. 14 Qq. 291 Add. 768 Add. 780**

Four copies of the *Tafsīru'l-Jalālayn*, the well-known commentary of *Jalālu'd-Dīn Muḥammad b. Aḥmad al-Maḥallī* (d. A.H. 864), and *Jalālu'd-Dīn 'Abdu'r-Raḥmān b. Abī Bakr as-Suyūṭī* (d. A.H. 911). See *H. Kh.*, No. 3251;

B.M.A.C.[1], pp. 66–67, 376; *B.M.A.C.*[2], pp. 71–72, where editions are enumerated. [**Dd. 4. 14** comprises ff. 254 (of which this portion occupies ff. 1–247) of 23·2 × 14·2 c. and 29 ll.; neat, small nasta'līq; rubrications; not dated. Ff. 248ᵇ–251ᵃ contain a qaṣīda by Shaykh Abū 'Abdu'llāh Muḥammad b. Ibrāhīm b. Sulaymān. **Qq. 291** comprises ff. 278 of 22·4 × 16·6 c. and 31 ll.; fair naskh, unpointed; text in red, commentary in black ink; scribe, Sayyid Rajab b. Sayyid Muḥammad al-Bulūkbāshī. **Add. 768** comprises ff. 292 of 16·5 × 11·0 c. and 26 ll.; rather poor naskh, text overlined with red; colophon obliterated. **Add. 780** comprises ff. 302 of 20·5 × 14·4 and 23 ll.; small, clear naskh; sacred text in red; dated the end of Jumāda I, A. H. 938; scribe, 'Umar b. Zaynu'd-Dīn al-Munāwī.]

254 تفسير قران **Mm. 4. 15**

The old Persian Commentary on Sūras xix—cxiv of the Qur'ān fully described by me in the *J.R.A.S.* for July, 1894, pp. 417–524, and at pp. 13–37 of *P.C.* The MS. is dated A. H. 628. No clue has yet been found to the authorship.

تفسير سورة الفاتحة **Add. 3257**[10]

[Ff. 111ᵃ–159ᵇ.] See *infra*, untitled MSS., II, § ii.

255 تفسير سورة الكهف **Ii. 6. 45**

A Commentary on the *Sūratu'l-Kahf* (Sūra xviii) in the Malay language, described, together with the other Malay MSS. in our Library which formerly belonged to Erpenius, by Dr Van Ronkel in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6ᵉ Volgr. II, pp. 9, 47–49 of the *tirage-à-part*. [Ff. 135 of 13·0 × 9·6 c. and 11 ll.; Qur'ān text in red; clear, neat naskh, vocalised as far as f. 14ᵃ.]

256 تفسير لا اكراه فى الدين **Ll. 6. 18**[1]

[Ff. 3ᵇ–10ᵃ.] A commentary in Arabic on the words "*lā ikrāha fī'd-Dīn*" ("there is no compulsion in Religion") occurring in Qur'ān ii, v. 257. See *P. C.*, No. cccxxviii, p. 410.

257 **Qq. 29**

تفهيم الجاهلين من اليهود المغضوب عليهم و النصارى الضالّين

A polemical work directed against the Jews and Christians entitled *Tafhīmu'l-Jāhilīn*, by *Sayyid 'Alī Munīr ash-Shāfi'ī*, a disciple of *'Alī al-Buhayrī*, the *naqīb* of *'Alī an-Nabtītī* (*sic*, perhaps for *at-Tabnīnī*). [Ff. 59 of 29·3 × 19·8 c. and 15 ll.; large, ill-formed naskh; rubrications.]

258 تقديم ابى بكر **Qq. 8**

The Commentary on the *Badī'iyya* of [*Abu'l-Maḥāsin*] *Taqī'u'd Dīn Abū Bakr b. Ḥujjat al-Qādirī al-Ḥamawī* by himself, entitled *Taqdīmu Abī Bakr.* See *Uri*, No. 1202; *Copenhagen Catalogue*, Nos. 204–5; *Munich Cat.*, No. 569; *B.M.A.C.*[2], p. 621, &c. The work was completed in Dhu'l-Qa'da, A.H. 826; the transcription of the MS. on Shawwāl II, A.H. 1034. [Ff. 343 of 29·8 × 20·0 c. and 27 ll.; fair naskh; rubrications.]

259 تقويم البلدان **Dd. 1. 2**

The *Taqwīmu'l-Buldān* of *Abu'l-Fedā*, ending at a point corresponding with the middle of the last line of p. 287 of Schier's ed. (Dresden, 1846). [Pp. 290 = ff. 145, of 42·0 × 28·0 c. and 31 ll.; good, clear naskh, apparently written by a European. According to Prof. S. Lee (*Ibn Batouta*, p. xv, No. 16) "this copy is in the handwriting of Erpenius, and is probably a transcript of the Leyden MS."]

260 تقويم البلدان المصريّة فى الاعمال السلطانيّة **Qq. 65**

Taqwīmu'l-Buldāni'l-Miṣriyya fī'l-a'māli's-Sulṭāniyya, an account of the geography of Egypt, and its territorial division in the reign of al-Malik al-Ashraf, compiled by order of the Amīr Sha'bān b. Ḥusayn, by an author whose name does not appear, in A.H. 777. [Ff. 89 of 23·5 × 13·5 c. and 19 ll.; good naskh; names, titles, &c., in gold, green, and red; no colophon or date.]

261 **Add. 3229[3]**

التقوم القويم من حساب نور الدين بن محمّد

An Almanack for the solar year beginning on Thursday, 5th of Rabīʿ II, A. H. 1028 (= March 22, A. D. 1619), with astronomical and astrological tables, accounts of portents and eclipses, &c., by *Nūru'd-Dīn b. Muḥammad*, dedicated to Sulṭān 'Uthmān II. [The MS. comprises ff. 79, of which this treatise, defective at the end, occupies ff. 68^b–79^b. The leaves are of 30·5 × 20·9 c. and 33 ll.; good naskh, with rubrications, and red lines ruled between the lines of writing.]

262 تكملة لتاريخ عقود الجمان فى اخبار اهل الزمان **Qq. 176**

Qāḍī Ḥāfidh Aḥmad b. 'Abdu'r-Raḥmān's Takmila, or Supplement, to the *'Uqūdu'l-Jumān fī akhbāri ahli'z-zamān*, a general history from the Creation down to the birth of the Prophet, composed by *al-Imām al-Badrī Qāḍī'l-Quḍāt Maḥmūd al-'Aynī al-Ḥanafī* in A. H. 825. [Ff. 379 of 20·8 × 15·5 c. and 27 ll.; poor, but legible, naskh; rubrications; dated Thursday, 1st of Jumāda II, A. H. 1141; scribe, Khālid b. al-Ḥājj 'Uthmān.]

263 التكملة لوفيات النّقلة **Qq. 58**

The *Takmila*, or Supplement, of *Zakī'u* [*H. Kh.*, Zaynu] *'d-Dīn Abū Muḥammad 'Abdu'l-'Adhīm b. 'Abdu'l-Qawī al-Mundhirī* (d. A. H. 656) to the *Wafayātu'n-naqala*. See *H. Kh.*, No. 14,302; *B. M. A. C.*[2], No. 629, &c. This vol. contains Parts xi–xx (A. H. 595–604), and xlvii–xlviii (A. H. 630–631). [Ff. 118 of 24·4 × 16·2 c. and 21 ll.; fine old naskh, apparently of the 13th or 14th century of our era; no date or colophon.]

264 تلخيص المفتاح **Add. 1056[1]**

The *Talkhīṣu'l-Miftāḥ* of *Jalālu'd-Dīn Muḥammad b. 'Abdu'r-Raḥmān al-Qazwīnī* (d. A. H. 739), commonly called *al-Khaṭību'l-Dimashqī*. See *H. Kh.*, No 3541 (vol. ii, p. 402); *B. M. A. C.*[1], pp. 254–5, &c. [The vol. contains ff. 108 of 20·2 × 14·8 c. and 11 ll.; poor nasta'līq. The *Talkhīṣ* occupies

ff. 1–82, and is dated A. H. 1062. Transcribed by 'Uthmān b. Walī b. Riḍwān b. 'Abdu'llāh at Bākū. See No. 41 *supra*; and, for a commentary on this work, *infra*, *s. v.* عروس الافراح.]

265 (المختصر على) تلخيص المفتاح **Add. 802**

The *Mukhtaṣar*, or shorter commentary, of *Sa'du'd-Dīn Mas'ūd b. 'Umar at-Taftāzānī* on the above *Talkhīṣu'l-Miftāḥ*. See *H. Kh.*, vol. ii, p. 404; *B. M. A. C.*[1], p. 255, &c. [Ff. 193 of 21·0 × 14·8 c. and 21 ll.; good naskh; rubrications; no date or colophon.]

266 التمهيد فى علم التجويد **Add. 1070**

At-Tamhīd fī 'ilmi't-tajwīd, a treatise on the art of the correct, harmonious, and melodious reading of the Qur'ān, in ten chapters, composed in A. H. 769 by an author whose name does not appear, beginning:—

الحمد لله الذى جعل القران العظيم مفتاح آلايه،

[Ff. 76 of 20·7 × 14·8 c. and 15 ll.; fair, legible naskh; rubrications; dated Sunday, Sha'bān 23, A. H. 959.] Cf. *H. Kh.*, No. 3596, where a work identical in title written by *Shaykh Shamsu'd-Dīn Muḥammad b. Muḥammad al-Jazarī* (d. A. H. 833) is mentioned.

267 **Qq. 125[1]**

تنزيل الآيات على الشواهد من الابيات الواقعة فى الكشّاف،

Tanzīlu'l-āyāt 'ala'sh-shawāhid mina'l-abyāti'l-wāqi'atu fi'l-Kashshāf by *Qāḍī Muḥibbu'd-Dīn b. Taqiyyu'd-Dīn al-Ḥamawī*, beginning:—

يا من قامت على وحدانيّته الشواهد، و فى كلّ شئ له
آية تدلّ على انه واحد، الخ

[The MS. comprises ff. 271 of 21·1 × 13·2 c. and 21 ll., of which this portion occupies ff. 1[b]–197[a], and is written in a large, clear nasta'līq with rubrications. The work was finished in the beginning of Rabī' I, A. H. 1011, and this transcript, made from the author's autograph and collated with it, was concluded in A. H. 1040. See also No. 144 *supra*.]

268 Dd. 10. 2

تنزيه الشريعة المرفوعة عن الاخبار الشنيعة الموضوعة

The *Tanzīhu'sh-Sharī'ati'l-marfū'a 'ani'l-akhbāri'sh-shanī'ati'l-mawḍū'a* of *Nūru'd-Dīn 'Alī b. Muḥammad b. 'Irāq al-Kinānī.* See *H. Kh.*, No. 3663. This work is followed (ff. 283b–284b) by a *qaṣīda* in praise of the author by *'Izzu'd-Dīn 'Abdu'l-'Azīz b. 'Alī az-Zamzī al-Makkī*, and (ff. 285b–286) another *qaṣīda* by the copyist, *Muḥammad b. 'Umar aṣ-Ṣamadī.* [Ff. 286 of 25·3 × 17·1 c. and 31 ll.; fair naskh, between red and blue borders; rubrications. Dated Shawwāl 19, A. H. 977.]

269 تواريخ آل عثمان Dd. 11. 15

Tawārīkh-i-Āl-i-'Uthmān, a short anonymous history of the Ottoman Sultans from the origin of the dynasty till A. H. 899, beginning :—

الحمد لله ... الخ' امّا بعد' اى عزيزلر بلڭ و آڭاه اولڭ كيم
نيجه الولر ڭلمشلر در آلخ .

[Ff. 60 of 20·2 × 12·4 c. and 15 ll.; fair naskh; rubrications; dated A. H. 1022.]

270 تواريخ الخلفاء الاسلاميّة وغيره Qq. 135

A volume of historical outlines and extracts, comprising:— (1) A very concise history of the Caliphs from Abū Bakr (A. H. 11) to al-Mustanjid bi'llāh (to A. H. 882, the year when the record was compiled), ff. 1b–8a. (2) A history of the Kings of Egypt from the Pharaohs to al-Maliku'l-Ashraf Abū 'n-Naṣr Qāyt-bāy (A. H. 873–901), ff. 8a–29a. (3) A short list of *awā'il*, or "beginnings" (similar in character to ch. i of the *Laṭā'ifu'l-Ma'ārif* of *ath-Tha'ālibī*), ff. 29b–33a. (4) Fragment of a general history comprising the years A. H. 14, 15, 17, and 18 (wrongly arranged, though the pages are organically continuous), beginning with an account of al-Manṣūr's determination to destroy the *Aywān-i-Kisra* (introduced, apparently in connection with an account of the taking of

al-Madā'in, or Ctesiphon, by the Muslims), cited from the history of *Aḥmad b. 'Alī b. Thābit al-Khaṭīb*, ff. 33^b–60^a. (5) An extract from *Ibn Kathīr's* history entitled *al-Bidāyat wa'n-Nihāyat* treating of the Creation, ff. 61^a–63^b. (6) An extract from *Jalālu'd-Dīn as-Suyūṭī's Ḥusnu'l-Muḥāḍara fī akhbāri Miṣr wa'l-Qāhira* on the Shāfi'ite doctors of Egypt, ff. 64^a–65^b. [Ff. 65 of 19·8 × 13·8 c. and 19–21 ll.; clear naskh with rubrications, except the last two extracts, which are in a small nasta'līq; no colophon or date.]

271 تواريخ مصر فى وقت الدولة العثمانيّة **Qq. 183**

A History of Egypt under the Ottoman rule to A.H. 1119, to which is prefixed a brief account of the origin and development of the Ottoman power, by an anonymous author, beginning:—

الحمد لله الذى نوّر الاكوان و خلق الانس و الجان و خلق بعظمته آدم من طين لازب الخ

[Ff. 170 of 21·2 × 15·1 c. and 21 ll.; fair naskh; rubrications; no date or colophon.]

272 تواريخ مصر و الشام و الحلب و القدس و بغداد و اليمن و سائر بلاد العباد **Dd. 5. 11**

A history of Egypt from the time of Ṣalāḥu'd-Dīn (A.H. 554) to the time of al-Malik al-Ashraf Qāyt-bāy (A.H. 877) by an anonymous contemporary author. The title is given above as it stands on the title-page, but as a matter of fact the history of Egypt only is discussed with any fulness. Another copy of the same work is described at pp. 353–4 of *B.M.A.C.*[2] (No. 561), *q. v.* The passage stating the date of composition (last day of Sha'bān, A.H. 877) noticed by Rieu occurs on f. 14^a, ll. 5–6. [Ff. 84 of 18·3 × 13·5 and 15 ll.; good, clear naskh; rubrications; no date or colophon.]

273, 274 توزك جهانگيرى **Oo. 6. 38**
Add. 412

The *Tūzuk-i-Jahāngīrī*, *Jahāngīr-nāma*, or Memoirs of

the Emperor Jahāngīr down to the end of the 12th year of his reign (A. H. 1027). See *P. C.*, No. xciv, pp. 169–171.

275 التوضيح فى شرح مقدّمة ابى اللّيث **Add. 757**

The *Tawḍīh*, or "Elucidation," of *Muṣliḥu'd-Dīn Muṣṭafā b. Zakariyyā b. Abī Tughmās al-Qarāmānī*, on the *Muqaddama* of *Abu'l-Layth as-Samarqandī*. See *H. Kh.*, Nos. 3751 and 12756. [Ff. 202 of 19·8 × 13·0 c. and 15 ll.; good naskh; rubrications; dated Shawwāl, A. H. 998.]

276 **Gg. 6. 35[1]**

تهذيب قرأة ابى محمّد يعقوب بن اسحق الحضرمى البصرى

The *Tahdhību Qirā'ati Abī Muḥammad Ya'qūb b. Isḥaq al-Haḍramī al-Baṣrī* (see *Fihrist*, p. 30, ll. 26–27). The full title runs thus:—

تهذيب قرأة ابى محمّد يعقوب بن اسحق الحضرمىّ البصرى من رواية ابى الحسن رَوْح بن عبد المؤمن عنه فيما خالف فيه نافع بن عبد الرحمن بن ابى نعيم المدنى من رواية قالون عنه بلفظ يعقوب خاصة و فى آخره الاختلاف بين روح و محمّد بن المتوكّل رُوَيْس و كلاهما عن يعقوب بلفظ رُوَيْس وجزه'

[The MS. comprises ff. 30 of 20·3 × 14·3 c. and 21 ll. Ff. 1–21 are occupied by the work above mentioned, which is written in a good Maghribī hand, dated A. H. 624.]

277 تيسير فى الطبّ **Dd. 4. 47**

A Manual of Medicine called *Taysīr fi'ṭ-Ṭibb*. See *H.Kh.*, No. 3819. The author's name in this MS. is given as *'Abdu'l-Qādir b. al-Qāḍī Jamālu'd-Dīn Yūsuf b. Aḥmad b. 'Abdu'r-Raḥmān al-Mālikī*. [Ff. 86 of 21·0 × 13·9 c. and 19 ll.; clear naskh, rubrications; not dated.]

278–281 تيمورنامهء هاتفى **Add. 205 Add. 750 Add. 1109 Add. 3149**

The *Tīmūrnāma* of *Hātifī*. See *P. C.*, Nos. cclxxviii and cclxxx–cclxxxii, pp. 361–365.

282 **Add. 765**

الثنا المنظوم فيما اسفر من الوجه الكريم بالحىّ القيّوم

Ath-thanā'u'l-mandhūm fī-mā asfara mina'l-wajhi'l-Karīm bi'l-Ḥayyi'l-Qayyūm, by *Abu'l-Mawāhib 'Abdu'llāh Aḥmad b. Muḥammad al-Madanī al-Anṣārī* called *al-Qashāshī*, a *Dīwān* of religious poems and hymns. [Ff. 110 of 19·2 × 12·5 c. and 23 ll.; small, fairly good, legible naskh; rubrications; dated Jumāda I, A. H. 1078; scribe, Ibrāhīm b. Hājī Yūsuf.]

283 جام جهان‌نما با شرح **Ll. 6. 2**

A mystical work entitled *Jām-i-Jahān-numā*, with interspersed commentary. *P. C.*, No. xxix, pp. 89–90.

284 الجامع بانواع الدُرر اللامع الحاوى من الاشعار و القصائد ممّا يطرب السامع، **Add. 2897**

An Anthology of Arabic poetry, entitled *Kitābu'l-Jāmi' bi-anwā'i'd-durari'l-lāmi' al-ḥāwī mina'l-ash'ār wa'l-qaṣā'id mimmā yuṭribu's-sāmi'*, including various poets, mostly of modern times, such as Buṭrus aṭ-Ṭarābulūsī, Shaykh Ḥasan of Najd, Ilyās, Niqūlā, Aḥmad Bey Kaywān of Damascus, Ibn Khallūf al-Maghribī, Ibn Ruḍwān al-Ḥikāwāti, Shaykh Aḥmad al-Barbīr, Shaykh 'Abdu'llāh ash-Shabrāwī, and many others. [Ff. 122 of 21·0 × 15·4 c. and 19 ll.; fair naskh; rubrications; no date or colophon.]

285 **Ff. 1. 3**

جامع خواصّ اسرار القرآن و ذخيرة المعدة لنوائب الزمان

The *Jāmi'u khawāṣṣi asrāri'l-Qur'ān wa dhakhīratu'l-mi'dati li-nawā'ibi'z-Zamān*, a work on the secret virtues and mysterious properties of the Qur'ān by *Shaykh Ruknu'd-Dīn 'Abdu'r-Raḥmān b. 'Alī Aḥmad al-Qurashī*, embodying the

teachings on this subject of the Imām Ja'far aṣ-Ṣādiq, Abū 'Abdu'llāh Muḥammad al-Ghazzālī, and Shamsu'l-Ma'ārif 'Abdu'llāh Muḥammad al-Tamīmī. [Ff. 154 of 21·0 × 15·3 c. and 17 ll.; scrawly but legible naskh; rubrications. The last two leaves contain some prescriptions in Persian, and a certain 'Uthmān b. Naṣru'd-Dīn is mentioned as the owner of the book. No date.]

286, 287 الجامع الصحيح **Add. 1076**
Add. 3180

Add. 1076 contains books vi–xi of the *Jāmi'u's-Ṣaḥīḥ* of *al-Bukhārī*, the beginning of the volume corresponding with l. 23 of p. 221 of vol. i of the Cairo ed. of A. H. 1312, and the end with l. 12 of p. 198 of vol. ii of the same. See *H. Kh.*, No. 3908 and the Catalogues. [Ff. 232 of 20·4 × 15·3 c. and 21 ll.; fair Maghribī hand; dated Friday, Muḥarram 18, A. H. 1063; scribe, Muḥammad b. 'Alī al-Andalusī.] **Add. 3180** contains the same work from the beginning to the middle of the *Kitābu'l-Maghāzī* (ed. Krehl, vol. iii, p. 87, l. 7), with a lacuna after f. 58 extending from l. 9 of p. 145 of vol. i (Krehl's ed.) to p. 189 of the same. [Ff. 443 of 28·4 × 14·8 c. and 27 ll.; legible Indian naskh on coarse, yellow Indian paper; rubrications; many marginal notes in parts; no date or colophon.]

288 جامع عبّاسى **Dd. 11. 13**

The *Jāmi'i-'Abbāsī* of *Shaykh Bahā'u'd-Dīn 'Āmilī*. See *P. C.*, No. xxv, pp. 63–4.

289, 290 جامع القوانين **Add. 1090**
Add. 1091

The *Jāmi'u'l-Qawānīn*, Models of Epistolary Style, by *Khalīfa Shāh Muḥammad*, two copies. See *P. C.*, Nos. cxci, cxcii, pp. 283–4.

291 جامع اللّغة **Add. 1247**

The *Jāmi'u'l-Lughat*, an abridged recension of the *Ṣiḥāḥ* of *Jawharī*, by *Sayyid Muḥammad b. Ḥasan* (d. A. H. 866). See *H. Kh.*, No. 3950; *L. C.*, vol. i, p. 89. [Ff. 351 of 26·8 × 17·8 c. and 27 ll.; clear nasta'līq; rubrications; not dated.]

292 جام گیتی نما **Add. 230⁶**

The *Jām-i-Gītī-numā*, or "World-shewing Glass," a philosophical treatise described in Rieu's *Pers. Cat.*, p. 812ᵇ. See *P. C.*, No. iv, p. 6.

293 جان و دل **Add. 886**

Jān u Dil, a tale in Hindustānī, by the poet "*Rind*" (Khem Nārāyan), A. H. 1223 (= A. D. 1808–9). [Ff. 120 of 30·4 × 20·4 c. and 16 ll.; clear Indian ta'līq; rubrications; transcribed for an Englishman, whose name seems to read John Hayes, March 3, 1838.]

294 جاودان کبیر **Ee. 1. 27**

One of the 3 known copies (the others being at Leyden and Constantinople) of the *Jāvidān-i-Kabīr*, a work containing the doctrines of the Ḥurūfī sect, written by its founder, *Faḍlu'llāh b. Abī Muḥammad at-Tabrīzī*. See my detailed description in *P. C.*, No. xxvii, pp. 69–86; *L. C.*, iv, p. 298; *H. Kh.*, ii, pp. vii–viii and No. 3994; M. Cl. Huart's *Notice d'un manuscrit Pehlevi-Musulman de la Bibl. de S. Sophie* in the *Journ. As.* for 1889, ser. viii, vol. xiv, pp. 238–270; and my article on the *Literature and Doctrine of the Ḥurufī Sect* in the *J.R.A.S.* for 1898, pp. 61–94.

295 **Gg. 6. 35²**

جزو مختصر فی البیان عن النطق بحروف المعجم

Juzwᵘⁿ mukhtaṣarᵘⁿ fi'l-Bayān 'ani'n-nuṭq bi-ḥurūfi'l-mu'jam, by *Abu'l-'Abbās Aḥmad b. 'Ammār al-Mahdawī* (d. A. H. 430). Several works by this author are mentioned by *H. Kh.* (see Index in vol. vii, p. 1002) but not this. [Ff. 23–27; see No. 276 *supra*. According to a note on the first page (قوبل بالاصل) the text has been collated with the original. No colophon.] Begins:—

قال الامام المغربی ابو العبّاس احمد بن عمّار هذه جملة مختصرة فی البیان عن تحقیق الحروف ینبغی للقاری ان یتفقّد نطقه بالحروف الخ

296 الجفر الجامع و النور اللامع الاكبر الاحمر و السرّ الاعظم الذى شرح فيه الشيخ محيى الدين Qq. 28

A treatise on Geomancy called *al-Jafru'l-Jāmi' wa'n-Nūru'l-Lāmi'* &c., not, apparently, identical with *H. Kh.*, No. 4132, but with *B. M. A. C.*[2], No. 828, pp. 563–4, *q. v.* [Ff. 32 of 28·9 × 18·9 c. and 31 ll.; large, good naskh; rubrications; no date or colophon.]

297 الجليس الصالح الكافى و الانيس الناصح الشافى Qq. 50

Al-Jalīsu's-ṣāliḥu'l-Kāfī wa'l-Anīsu'n-Nāṣiḥu'sh-Shāfī by *Abū'l-Faraj Mu'āfā b. Zakariyyā b. Yaḥyā al-Ḥarīrī* (or *-Jazīrī*) *an-Nahruwānī* (d. A. H. 390). See *H. Kh.*, No. 4144. Begins:—

اخبرنا الشيخ ابو على محمد بن الحسين الجازرى قراة عليه قال اخبرنا القاضى ابو الفرج المعافا ابن زكريا الجزيرى قراة عليه قال الحمد لله الّذى دلّ على معرفته باتقان صنعته و بدايع لطايف حكمته' آلخ

[Ff. 310 of 25·9 × 16·1 c. and 29 ll.; fair naskh; rubrications; dated (on f. 307[a]) Saturday, Muḥarram 23, A. H. 1114; scribe, Yūsuf b. 'Abdu'llāh ar-Rufā'ī.]

الجمل الهادية فى شرح مقدّمة الكافية Add. 762

See *infra, s. v.* شرح المقدّمة.

298 جواب شافى Add. 795[2]

The *Jawāb-i-Shāfī* by *Vā-rasta* (Siyāl-Kōtī Mal of Lahore). See *P. C.*, No. cxlvii[2], p. 234.

299 جواهر الاسرار و زواهر الانوار Gg. 5. 25

A commentary on Bk. i of the *Mathnavī*, called *Jawāhiru 'l-asrār wa zawāhiru'l-anwār* by *Kamālu'd-Dīn Ḥusayn b. Ḥasan Khwārazmī.* See *P. C.*, No. ccxxx, pp. 321–326.

300 جواهر السلوك فى اخبار الخلفاء و الملوك **Qq. 74**

The *Jawāhiru's-Sulūk fī akhbāri'l-Khulafā wa'l-Mulūk* of *Shaykh Shamsu'd-Dīn Muḥammad b. Ilyās al-Ḥanafī*, a general history of the Caliphs, beginning with an account of the Prophet, and ending (in this MS., which is defective at the end) with the death of al-Mutawakkilu 'ala'llāh, A. H. 903, and the accession of al-Mustamsik bi'llāh (Abu'n-Naṣr Ya'qūb b. 'Abdu'l-'Azīz b. Ya'qūb). [Ff. 429 of 15·0 × 10·0 c. and 11 ll.; large, coarse naskh; no date or colophon.]

301 جوك باشست **Add. 778²**

An exposition of the Yogī philosophy in Persian. See *P. C.*, No. xxxv², p. 96.

302 جوهر الانفاس فى اخبار بنى العبّاس **Qq. 133**

A collection of stories referring to the times of the 'Abbāsid Caliphs, entitled *Jawāhiru'l-anfās fī akhbāri Banī'l-'Abbās*, beginning abruptly after the *Bismi'llāh* as follows:—

حكاية بو غياث الجوهرى و ما جرى له مع منيت (sic) القلوب جارية هارون الرشيد'

[Ff. 128 of 22·0 × 16·4 c. and 16 ll.; large, coarse naskh; rubrications; dated Ṣafar, A. H. 1191; scribe, 'Abdu'llāh b. 'Alī b. Muḥammad.]

[جهانگير نامه. See توزك جهانگيرى, Nos. 273–274 *supra*.]

303 حادى الاظعان النجديّة الى الديار المصريّه' **Qq. 125²**

The first of the *Riḥlatayn*, or "Two Journeys," of *Qāḍī Muḥibbu'd-Dīn b. Taqiyyu'd-Dīn al-Ḥamawī*, entitled *Ḥādī'l-adh'āni'n-Najdiyya ila'd-Diyāri'l-Miṣriyya*, beginning:—

انّ احلى ما تنطق به السنة الاقلام و اولى ما تتحلّى به اسماع ذوى الافهام الخ

For description of MS., see *supra*, Nos. 144 and 267. This portion occupies ff. 200b–236a.

304 الحاشية الرومانية فى الملّة المارونية **Qq. 150**

A history of the Maronites, with a refutation of erroneous statements current concerning their origin, called *al-Ḥāshiyatu 'r-Rūmāniyya fi'l-millati'l-Mārūniyya*, in 18 chapters, by Mār Isṭafānūs Buṭrus, Patriarch of Antioch—

(مارى الاب اسطفانوس بطرس البطريرك الانطاكى الدويهى الاصل الهدنانى المقرّ)

This copy was transcribed by Jabrā'īl b. al-Ḥājj Farḥāt, Maronite priest of Aleppo during the patriarchate of the author, Mār Isṭafānūs, A.D. 1701. [Ff. 140 of 21·0 × 14·6 c. and 19 ll.; ungraceful but fairly legible naskh; rubrications. The MS. was bequeathed to the Maronite Church of Mar Elias in Aleppo in A.D. 1731, and a curse is invoked on him who shall alienate it from that foundation.]

305, 306 حبيب السير **Oo. 6. 12** **Add. 186**

The first and second vols. of *Khwāndamīr's Ḥabību's-Siyar*. See *P. C.*, Nos. lvii, lviii, pp. 114–115.

307 حدايق احداق الازهار و مصابيح انوار الانوار **Qq. 230**

The *Ḥadā'iqu aḥdāqi'l-azhār wa maṣābīḥu anwāri'l-anwār* of *Muḥammad b. Ibrāhīm b. Yūsuf at-Tādhifī al-Ḥalabī al-Ḥanafī*, commonly called *Ibnu'l-Ḥanbalī* (d. A.H. 971). See *H. Kh.*, No. 4416. The text begins:—

احمد من لا يعلم صحيح جذر العشرة سواه، و لا يصل الى كنهه تعالى احد الخ

The work comprises 10 chapters treating of 10 different sciences, *viz.* (1) Lexicography: (2) Accidence: (3) Syntax (4) Rhetoric: (5) History: (6) Biography: (7) Jurisprudence: (8) Traditions: (9) Exegesis of Qur'ān: (10) فى خواصّ مختلفة; with a Conclusion (*Khātima*) on poetry, containing 10 *qaṣīdas* in 10 different metres. It was completed in A.H. 943. [Ff. 95 of 20·0 × 14·3 c. and 21 ll.; good naskh; rubrications; dated Shawwāl, A.H. 1059.]

308 **Qq. 239**

حدایق العیون الباصرة فی اخبار احوال الطاعون و الآخرة

The *Ḥadā'iqu'l-'uyūni'l-bāṣira fī akhbāri aḥwāli'ṭ-Ṭā'ūn wa'l-ākhira*, by *Burhānu'd-Dīn Ibrāhīm b. Abī Bakr b. Isma'īl al-Ṣāliḥī al-'Awfī al-Ḥanbalī*, being a religious work on plague, pestilence, and sudden death, the state and hope of the dead, the duty of patience in the survivors, and the like, inspired by the losses sustained by the author in his own family circle during the visitations of plague which befel Egypt in A. H. 1065 and 1052 (A. D. 1655 and 1642). The work, as we learn from the colophon, was concluded on Tuesday, Rajab 27, A. H. 1068 (April 30, 1658), and the transcription of this MS. on Saturday, 17 Rabī' I, A. H. 1099 (January 21, 1688). It is divided into 29 chapters, each of which is subdivided into many sections. [Ff. 500 of 20·4 × 14·5 c. and 23 ll.; poor naskh; rubrications.]

309 **حدیث اربعین** **Add. 1168[1]**

Ḥadīth arba'īn, a collection of forty traditions explained and developed in Turkish, compiled for Sulṭān Aḥmad b. Muḥammad (Aḥmad III) in A. H. 1120, this date being expressed by the chronogram صحت آباد شفا پیرایی. The author, *Aḥmad Tā'ib Efendi*, commonly known as *Mullā 'Uthmān-zāda*, died A. H. 1139. See *H. Kh.*, No. 14785. For description of MS., see No. 25 *supra*, *s. v.* اخلاق محسنی. This portion of the MS. occupies ff. 1–11.

310 **حدیث المعراج** **Dd. 11. 7[2]**

Ḥadīthu'l-Mi'rāj, an account of the Prophet's Night-Ascent into heaven, occupying ff. 21^b–39^b of a MS. of ff. 85 of 20·9 × 14·7 c. and 10–17 ll., written throughout in a large, coarse Maghribī hand, vocalised in red.

311–313 **حدیقهٔ سنائی** **Add. 566 Add. 810 Add. 3209**

Two copies of the *Ḥadīqa* of *Sana'ī*, and one of 'Alī ar-Raqqām's preface. See *P. C.*, Nos. cciii–cciv and cccxxiv, pp. 294–298 and 404.

314 حديقة الوزرا **Add. 1168[5]**

The *Ḥadīqatu'l-wuzarā* of *Mullā 'Uthmān-zāda* (see No. 309 on the preceding page). See *H. Kh.*, Nos. 4462 and 14681; Pertsch's *Berl. T. C.*, pp. 264–6. Occupies ff. 133ᵇ–163ᵃ of the MS. described under No 25 *supra*. The chronogram گل باغ بهين gives A. H. 1120 (cf. No. 309 *supra*) as the date of composition.

315 حسن و دل **Add. 262**

The allegorical story *Ḥusn u Dil* ("Beauty and Heart"); *Āhī's* Turkish version. See *H. Kh.*, No. 4502; *L. C.*, v, pp. 60–61; *V. C.*, i, pp. 419–420; *Berl. T. C.*, p. 385. [Ff. 129 of 16·7 × 11 c. and 13 ll.; fair nasta'līq; no date or colophon.]

316 حسن المحاضرة فى اخبار مصر و القاهرة **Qq. 39**

Ḥusnu'l-muḥāḍara fī akhbāri Miṣr wa'l-Qāhira, by *Jalālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī.* See *H. Kh.*, No. 4511; *B. M. A. C.*[1], pp. 157, 571, 681; *B. M. A. C.*[2], pp. 355, 827. [Ff. 465 of 27·5 × 16·5 c. and 27 ll.; clear naskh; dated Monday, Ramaḍān 18, A. H. 1115.] Cf. p. 52, ll. 4–6, *supra*.

317 حق اليقين **Add. 2629**

The *Ḥaqqu'l-yaqīn* of *Shaykh Maḥmūd Shabistarī.* See *P. C.*, No. ccl, pp. 340–341.

318 حكايات **Ff. 1. 2**

(See also *s.v.* قصّه, and untitled MSS., viii.)

A collection of Arabic stories, *viz.*:—(1) the story of 'Alī b. Abī Ṭālib and 'Āmir b. Ghuwaynim az-Zuhrī (ff. 1–31); (2) the story of Ḥātim al-Khafājī and Abu'l-Fawāris (ff. 31–49); (3) the story of Sa'd and Ṣabīḥa (ff. 49–69); (4) the story of the Prophet Muḥammad and the Camel (ff. 69–74). [Ff. 77 of 19·8 × 14·6 c. and 13–15 ll.; fairly good naskh; colophons bear dates A. H. 1035 and 1036.]

319 حكايات **Ff. 6. 40**

Three stories, in Arabic, *viz.*:—(1) the story of Joseph and the guile of his brethren (ff. 1–88); (2) the story of

Budūr, the daughter of Muḥammad al-Jawharī, and 'Umar b. Ḥusayn ash-Shaybānī (ff. 89–108); (3) the story of Sittu'd-Dīnār and 'Alī b. Muḥammad al-Jawharī (ff. 109–123). [Ff. 123 of 20·4 × 14·5 c. and 15 ll.; large, clear naskh; not dated.]

320 حكايات **Qq. 75**

A collection of five stories, mostly in the Egyptian dialect of Arabic, and some in verse. The stories are as follows:—

(١) قصّة انس الوجود (ff. 1–50)' (٢) قصّة الرحا لستّنا فاطمة (ff. 53–62)' (٣) قصّة يسر دياب (ff. 63–72)' (٤) حكاية جزيرة الذهب و بستان العجب و قصر اللعب (ff. 73–94)' (٥) قصّة الجمل و الغزالة و ما جرى لهما مع النّبىّ (ff. 96–113).

Nos. 1 and 3 consist of strophes in verse of the kind called *dawr* (دور). No. 4 has a colophon giving the scribe's name as Ibrāhīm; No. 5 is dated A.H. 1144. [Ff. 115 of 15·7 × 10·5 c. and 9–16 ll.]

321 حكايات **Qq. 173**

A collection of stories, comprising:—

(١) حكاية على بن خاقان و ما وقع له مع انس الجليس (ff. 2–52)' (٢) حكاية الهيفا بنت المهرجان و ما وقع لها مع يوسف ابن الملك سهل (ff. 54–121)' (٣) حكاية فضلون العابد مع البنت نباته بنت كنانه و ما جرى له لدمعها (ff. 123–136)' (٤) حكاية القاضى و السارق (ff. 137–142)' (٥) فايده جليلة لابي نعيم (ff. 143–147)' (٦) حكاية الجمجمة مع عيسى بن مريم (ff. 148–156)' (٧) حكاية بشر و هند و ما وقع بينهما من المرسلات و الاشعار (ff. 157–178).

[Ff. 178 of 21·3 × 15·0 c. and 9–19 ll.; different naskh hands.]

322 حكايات Qq. 292

A small collection of stories in Arabic, divided into two parts, the first (ff. 1ᵇ–36ᵇ) containing a story about Hārūnu'r-Rashīd; the second (ff. 39ᵇ–62ᵃ) stories illustrating the deceitfulness and guile of women. The first part is entitled حكاية تحفة الصدور; the second حكاية عجيبة مرغوبة فى مكر و خداع النساء لعنة الله على ما كان من ذلك. [Ff. 62 of 23·5 × 13·9 c. and 25 ll.; clear naskh; dated, on f. 36ᵇ, A. H. 1223.]

323 حكايهء آرضو حان و قنبر Dd. 6. 74

The *Story of Ārzū* (ارضو, as remarked by Pertsch, is doubtless a mere mis-spelling for آرزو) *and Qanbar*, in Turkish, different from the story with the same title described in *Berl. T. C.*, pp. 455–6, and from another version of the same tale published at Constantinople in 1875 in the Greek character, entitled "Αρζου ηλε Καμπερ χικιαγεσι." This MS. begins:—

بو حكايت عاشق قنبر ايله ارضو حان حكايتيدر لطيف حكايتدر آلخ

[Ff. 32 of 16 × 10·9 c. and 9 ll.; large, coarse naskh; not dated.]

324 حكاية بدر Ee. 1. 17

The story of Badr, in Arabic. [Ff. 36 of 19·6 × 12·5 c. and 17–19 ll.; ill-formed naskh; dated Muḥarram, A. H. 1040.]

325 Qq. 187

حكاية الخواجه حسن البصرى و ما وقع له مع العجمى

The *Story of Ḥasan al-Baṣrī and the Persian*, in Arabic, with Turkish interlinear glosses in the earlier portion (ff. 1–41). [Ff. 130 of 22·5 × 15·3 c. and 8 ll.; large, rather clumsy naskh; pointed; not dated.]

326 Ee. 6. 22

حكاية طوق و ما جرى له مع علىّ بن ابى طالب

The *Story of Ṭawq and 'Alī b. Abī Ṭālib.* [Ff. 64 of 19 × 12 c. and 19–20 ll.; large, clumsy naskh.]

327 حَلْبَة الكُمَيْت **Qq. 40**

The *Ḥalbatu'l-Kumayt*, a large anthology of poems about wine and its adjuncts in 25 chapters and a *Khātima*, by *Shamsu'd-Dīn Muḥammad b. al-Ḥasan Nawwājī* (d. A.H. 859). See *H. Kh.*, No. 4607; *B. M. A. C.*[1], pp. 346, 505, 654, 750; *L. C.*, i, pp. 294–306; *B. M. A. C.*[2], pp. 703–704. Published at Cairo, A.H. 1276 and 1299. [Ff. 194 of 25·5 × 17·2 c. and 25 ll.; good, clear naskh, pointed, with rubrications; dated A.H. 853.]

328 حلية الادب **Qq. 47**

The middle portion (ch. vii–clxxvii) of a large collection of Arabic verses by different authors, arranged according to subjects, and preceded in each chapter by a prose introduction. The title *Ḥilyatu'l-adab* (or *-adīb*, or *-ādāb*) appears only on the cut edges of the leaves. By Preston (*Cat. Bibl. Burckh.*), p. 30, the book is described as "Collectio imperfecta speciminum poeticorum." The following are the titles of some of the earlier chapters:—

باب ٨ الحثّ على مجاورة العلماء و مراودة الحكما، باب ٩ وصف القلم و الطّرس و الدواة و النقش، باب ١١ الكتاب و الخط و الكتاب، باب ١٥ وصف اللسان و وصف حسن البيان، باب ١٧ حفظ اللسان و فضل السكوت عند الامكان،

[Ff. 169 of 23·6 × 17·8 c. and 17 ll.; written in a beautiful old naskh hand, probably of the 13th century of our era.]

329 حوادث الزمان و وفيات الشيوخ و الاقران **Dd. 11. 2**

The second part of a historical and necrological work, dealing with the state of Egypt under the later Burjī Mamlūks, entitled *Ḥawādithu'z-zamān wa wafayātu'sh-Shuyūkh wa'l-aqrān*, extending from A.H. 901–908, by *Aḥmad b. Muḥammad b. 'Umar b. Abī Bakr b. Abī Bakr b. 'Uthmān b. 'Abdu'l-Laṭīf b. Aḥmad b. 'Abdu'r-Raḥmān b. 'Alī*

b. Aḥmad b. Muḥammad b. Ḥasan b. 'Abdu'llāh b. Zayd b. 'Abd Rabbihi al-Anṣārī. [Ff. 96 of 18·2 × 13·6 c. and 17 ll.; untidy but legible nasta'līq; not dated.]

330 حيوة الحيوان **Qq. 224**

Parts v and vii of the *Ḥayātu'l-ḥaywān* of *Abū 'Uthmān 'Amr b. Baḥr al-Jāḥidh al-Baṣrī* (d. A. H. 255). Part v begins (f. 1ᵇ):—

ثمّ رجع بنا القول الى القول فى النار قال و للنار من الخصال المحمودة انّ الطفل الخ

Part vii (f. 146ᵇ, هذا الجزء السابع) begins:—

اللهمّ انا نعوذ بك من الشيطان الرجيم .... و قد كتبنا من كتاب الحيوان ستّة اجزاء و هذا الجزء السابع و هو الذى ذكرنا فيه الفيل الخ

See *H. Kh.*, No. 4662. [Ff. 144 + 70 = 214 (f. 214 missing) of 20·4 × 14·2 c. and 23 ll.; fair naskh; rubrications.]

331, 332 حيوة الحيوان **Qq. 21**
Qq. 3

The *Ḥayātu'l-Ḥaywān* of *Shaykh Kamālu'd-Dīn ad-Damīrī.* See *H. Kh.*, No. 4663; *B. M. A. C.*[1], pp. 215–216, 460, 635, 691; *L. C.*, iii, 218; *V. C.*, ii, pp. 509–511. [**Qq. 21**, containing the whole work, comprises ff. 423 of 29·3 × 20·2 c. and 33 ll.; fair naskh; rubrications; not dated. **Qq. 3** contains the second half of the work, beginning with the article الصوابه (= vol. ii, p. 69 of the A. H. 1284 ed.), and comprises ff. 244 of 32 ll. and 32·0 × 21 c.; dated Tuesday, Dhu'l-Ḥijja 2, A. H. 1083.]

333–337 خريدة العجايب **Ll. 5. 30 Qq. 112**
Add. 1101 Qq. 5[4]
Add. 278[6]

Five copies of the *Kharīdatu'l-'Ajā'ib wa Farīdatu'l-Gharā'ib* of *Sirāju'd-Dīn Abū Ḥafṣ 'Umar b. al-Mudhaffar b. al-Wardī.* See *H. Kh.*, No. 4688; *B. M. A. C.*[1], pp. 183, 441, 611, 613[a]; *B. M. A. C.*[2], pp. 150, 475–6; *L. C.*, ii, p. 133;

Wüstenfeld's *Geschichtschr. d. Araber*, No. 412. [**Ll. 5. 30** contains ff. 168 of 19·2 × 12·8 c. and 23 ll.; clear naskh with rubrications; dated A. H. 1014. **Qq. 112** contains ff. 190 of 19·5 × 13·8 c. and 17–20 ll.; the original portion in fair, the supply in poor naskh, with rubrications; dated the 1st of Rabī' II, A. H. 1065. **Add. 1101** contains 138 ff. of 23·8 × 16·4 c. and 23 ll.; good naskh; rubrications; dated A. H. 1130. **Qq. 5** contains ff. 161 of 32·2 × 22·0 c. and 21–28 ll., of which the *Kharīdatu'l-'Ajā'ib* occupies ff. 28–119; not dated. **Add. 278**[6] is a very defective copy, consisting of 7 fragments separated by lacunæ of varying extent. It comprises ff. 73 of 22·5 × 16·4 c. and 18 ll.; large, clear naskh; rubrications. The beginning and end are included amongst the lacunæ.]

338 خزانهٔ عامره **Add. 821**

The *Khazāna-i-'āmira*, a biography of Persian poets by *Ghulām 'Alī Ḥusaynī Wāsiṭī Balgrāmī*. See *P. C.*, No. cxv, pp. 193–4.

339 خسرو و شيرين نظامى **Add. 207**

The *Khusraw va Shīrīn* of *Nidhāmī*. See *P. C.*, No. ccxvi, pp. 308–9, and also *infra*, *s. v.* خمسه.

340 خسرو و شيرين هاتفى **Add. 3149**[1]

[Ff. 1–67.] The *Khusraw va Shīrīn* of *Hātifī*. See *P. C.*, No. cclxxviii, pp. 361–2.

341 خسرو و گل **Add. 817**

The *Khusraw va Gul* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, No. ccxix, pp. 310–311.

خطوط امين الدين خان **Add. 439**

See No. 92 *supra*, *s.v.* انشاى دلكشا.

342 خلاصة الاختصاص فى معرفة القوى و الخواصّ **Qq. 54**[2]

The *Khulāṣatu'l-ikhtiṣāṣ fī ma'rifati'l-quwā wa'l-khawāṣṣ*, an abridgment of the celebrated *Book of Nabathæan Agriculture* (*al-Falāḥatu'n-Nabaṭiyya*) of *Shaykh Abū Bakr Aḥmad*

b. Waḥshiyya, made by *Abū 'Abdi'llāh Muḥammad b. Ibrāhīm al-Awsī* called *Ibnu'r-Raqqām al-Marsī*. The latter states that the abridgment was made with the special view of eliminating all the heretical and heathen elements contained in the original. See *H. Kh.*, No. 9183; *L. C.*, iii, pp. 213, 214; v, 138; Renan's *Essay on the Age and Antiquity of the Book of Nabathæan Agriculture* (English transl., London, 1862); Chwolson's *Überreste d. Altbabylonisch. Lit. in Arabisch. Übersetzungen*, &c. [Ff. 126 of 21·5 × 16·3 c. and 23 ll.; clear naskh; rubrications; 15 chapters, followed by an account of 307 plants, with their actions and properties.]

343, 344 خلاصة الانساب **Oo. 6. 56** **Oo. 6. 57**

Two copies of the *Khulāṣatu'l-ansāb* of *Ḥāfidh Raḥmat Khān*. See *P. C.*, Nos. lxxviii–lxxix, p. 153.

345 خلاصة تحقيق الظنون فى الشروح والمتون **Qq. 34**

The *Khulāṣatu taḥqīqi 'dh-dhunūn fi'sh-shurūḥ wa'l-mutūn*, an abridgment and supplement to Hājī Khalīfa's great bibliography, compiled by *Kamālu'd-Dīn Muḥammad Abu 'l-Futūḥ b. Muṣṭafā b. Kamālu'd-Dīn b. 'Alī aṣ-Ṣiddīqī* in A. H. 1180. See pp. ix–x of the Preface to vol. i of Flügel's ed. of *Hājī Khalīfa*; and p. xvi of the Preface to Prof. S. Lee's *Travels of Ibn Batouta*. [Ff. 57 of 27·5 × 17·5 c. and 42 ll.; small, neat, naskh; titles of books in red; copied for Hājī 'Abdu'llāh Efendī Naqshbandī by Sayyid 'Abdu'l-Ghanī an-Naqshbandī b. Muḥammad b. Ibrāhīm b. Ṣāliḥ b. Muḥammad Pāshā b. 'Umar Pāshā b. Ḥasan Pāshā, Mustawfī of Damascus and Amīru'l-Ḥājj, in A. H. 1187.]

346 خلاصة التواريخ **Add. 681**

The *Khulāṣatu't-tawārīkh* of *Munshī Sujan* (or *Sanjān*) *Rā'ī*. See *P. C.*, No. lxxxiv, p. 158.

347 خلاصهء تواريخ عباسيّه **Add. 3476**

Khulāṣa-i-Tawārīkh-i-'Abbāsiyya, an account in Persian of Muḥammad Bhāwal Khān Bahādur-i-'Abbāsī-i-thānī and

his family, abridged from a previous work on the same subject by *Sayyid Nūru'llāh*. It begins :—

جهان جهان ستایش و عالم عالم نیایش مر صانعی را که ذرّات ممکنات از پرتو آفتاب قدرتش بعرصهء وجود شتافته اند الخ

It is divided into an Introduction (*Muqaddama*) and three Chapters (*Qism*) as follows :—

مقدّمه' در بیان احوال سلسلهء عالیهء حضرت خانصاحب ممدوح و ذکر احوال بعضی خلفای عبّاسیّه و تبیان حالات فرخنده سماتش' قسم اوّل' در بیان احوال سلطان احمد آخرین تا ارتحال خان بلند مکان محمّد مبارك خان' قسم ثانی' در بیان احوال خان خلد مکان محمّد بهاول خان ثانی علیه الرحمة و الغفران' قسم ثالث' در بیان احوال خان جنّت مکان محمّد صادق خان والد ماجد محمّد بهاول خان بهادر ثالث بالخیر'

The genealogy of the subject of this memoir is traced through the Caliphs al-Mustanṣir, al-Amīn and Hārūnu'r-Rashīd up to 'Abbās, the Prophet's uncle. [Ff. 88 of 24·9 × 15·6 c. and 15 ll.; fair Indian ta'līq; rubrications; dated the 14th of Ṣafar, A. H. 1258; scribe, Mīrzā Muḥammad Jawād-i-Ṣiddīqī: written in Bhāwal-pūr. In the colophon the title of the work is given as *Tawārīkh-i-Jawāhir-i-'Abbāsiyya*.]

348 خلاصة السِيَر الجامعة لعجایب اخبار الملوك التبابعة **Qq. 123**

The *Khulāṣatu's-siyaru'l-jāmi'a li-'ajā'ibi akhbāri'l-Mulūk it-Tabābi'a*, by the *Qāḍī Nashwān b. Sa'īd b. Sa'd b. Ḥimyar b. 'Ubayd b. Abi'l-Qāsim b. 'Abdu'r-Raḥmān b. Mufaḍḍal b. Ibrāhīm b. Sulāma*...&c., the well-known *Qaṣīda Ḥimyariyya* with Commentary, agreeing with No. 1236[1] of *B. M. A. C.*[2], p. 793. See *B. M. A. C.*[1], p. 486; *B. M. A. C.*[2], pp. 372–3, 670, 793, and references there given. [Ff. 87 of 20·4 × 14·9 c. and 20 ll.; clear but uncouth naskh; rubrications; dated 24 Rabī' II, A. H. 1132.]

349 خلاصة الوفا باخبار دار المصطفى **Qq. 1**

The *Khulāṣatu'l-wafā bi-akhbār-i-dāri'l-Muṣṭafā* of *Nūru 'd-Dīn 'Alī b. Aḥmad as-Samhūdī.* See *H. Kh.*, Nos. 4771 and 14,294; *B. M. A. C.*[1], pp. 159–160; *B. M. A. C.*[2], pp. 827–8; *V. C.*, ii, pp. 120–121. [Ff. 273 of 32·2 × 21·1 c. and 25 ll.; poor naskh; rubrications; dated Ramaḍān 22, A. H. 1172.]

350 خلاصهء همايون نامه **Add. 1168[4]**

The *Khulāṣa-i-* (Compendium of the) *Humāyūn-nāma*, in Turkish, by *Mullā 'Uthmān-zāda.* See *H. Kh.*, v, p. 239, and *supra*, Nos. 25, 309, 314. The *Humāyūn-nāma* occupies ff. 73–130 of the MS.

351–354 خمسهء نظامى **Oo. 6. 11 Oo. 6. 29 Add. 3139 Add. 3408**

Four copies of the *Khamsa*, or Five great poems, of *Niḏhāmī.* See *P. C.*, Nos. ccxi–ccxiii, pp. 303–306. **Add. 3408**, acquired since the publication of my Persian Catalogue, comprises ff. 282 of 24·6 × 16·1 c. and 25 ll., and is written in a small, neat Persian nasta'līq, headings in gold, and 'unwāns at the beginning of each poem. The *Makhzan-i-asrār*, ff. 1ᵇ–24ᵇ, is dated A. H. 849; the *Laylā va Majnūn*, ff. 25ᵇ–69ᵇ, A. H. 850; the *Khusraw va Shīrīn*, ff. 70ᵇ–126ᵃ, A. H. 850; the *Haft Paykar*, ff. 127ᵇ–178ᵃ, A. H. 848; the *Sikandar-nāma*, ff. 246ᵇ–282ᵃ, A. H. 1240. The scribe of the older part of the MS. is *Tūrānshāh b. Tāju'd-Dīn b. Bahā'u'd-Dīn*, while the supply was written by *Sayyid Isma'īl al-Ḥusaynī* for Asadu'llāh Beg.

355 داستان رام و سيتا **Add. 922**

Dāsitān-i-Rām u Sītā by *Masīḥ.* See *P. C.*, No. ccxcv, pp. 379–380.

356, 357 دبستان مذاهب **Add. 754 Add. 755**

The *Dabistān-i-madhāhib*, the first MS. containing the whole, and the second vol. ii. See *P. C.*, Nos., lxiii–lxiv, pp. 120–122.

الدرج المنيفة فی الاباء الشريفة للسّيوطی **Add. 3257[3]**

[Ff. 30b–39b.] See untitled MSS., II, ii, *infra*.

358 دُرّ البحور **Qq. 68**

An abridged Arabic translation of Robinson Crusoe, written by *Ibrāhīm b. 'Abdu'llāh al-Inglīzī*, who came to Aleppo in A. D. 1810, and entitled *Durru'l-Buḥūr* ("The Pearl of the Seas"). [Ff. 41 of 20·3 × 14·0 c. and 17 ll.; good naskh; rubrications.]

359 **Qq. 60**

دُرّة الغوّاص و كنز الاختصاص فی المنافع و الخواصّ

Durratu'l-ghawwāṣ wa Kanzu'l-ikhtiṣāṣ fi'l-manāfi' wa'l-khawāṣṣ, by *'Alī al-Jaldakī*. See *H.Kh.*, No. 4948; *B.M.A.C.*[1], p. 458. [Ff. 369 of 23·0 × 16·2 c. and 20 ll.; large, clear naskh with rubrications; not dated.]

360 الدرّ المنتخب فی تاريخ مملكة حلب **Qq. 70**

The *Durru'l-muntakhab fī tārīkh mamlakati Ḥalab*, an abridged history of Aleppo, by *Qāḍī Muḥibbu'd-Dīn Muḥammad b. ash-Shiḥna*. See *B. M. A. C.*[1], pp. 617, 433; Wüstenfeld's *Geschichtschr. d. Araber*, p. 201, No. 461. [Ff. 79 of 20·1 × 14·6 c. and 21 ll.; good naskh; overlinings in red; dated Rabī' II, A. H. 1102.]

361 الدرّ المنتقی فی شرح الملتقی **Qq. 175**

Ad-durru'l-muntaqā fī sharḥi'l-multaqā by *'Alā'u'd-Dīn Muḥammad b. 'Alī b. Muḥammad b. 'Alī al-Ḥaṣkafī*, a commentary on the *Multaqa'l-abḥur* of *Ibrāhīm b. Muḥammad b. Ibrāhīm al-Ḥalabī*. See *B.M.A.C.*[1], pp. 122–3; *B.M.A.C.*[2], pp. 190–1. [Ff. 402 of 21·2 × 15·3 c. and 25 ll.; fair naskh; text overlined in red or black; punctuation in red; scribe, Muḥammad 'Abdu'l-Ḥaqq al-Azharī; date of transcription, 15th of Rabī' I, A. H. 1136.]

362 الدرّ النظيم فى فضايل القران العظيم **Gg. 5. 16**

Ad-durru'n-nadhīm fī faḍā'ili'l-Qur'āni'l-'adhīm wa manāfi'i's-suwar wa āyāti'dh-Dhikri'l-ḥakīm, by *Shaykh Abū 'Abdu'llāh Muḥammad b. Aḥmad b. 'Abdu'llāh* (H. Kh., *'Ubaydu'llāh*) *b. Suhayl al-Khazrajī* (H. Kh., *al-Jawzī*), commonly called *Ibnu'l-Ḥashshā* (H. Kh., *Ibnu'l-Khashshāb*). See *H. Kh.*, No. 4902, *L. C.*, iv, 341; cf. *B. M. A. C.*[2], p. 806. [Ff. 134 of 31 × 20·9 c. and 31 ll.; fair naskh; rubrications; dated Jumāda I, A. H. 992.]

363 الدرّة المكلّلة فى فتوح مكّة **Qq. 201**

Ad-durratu'l-mukallala fī futūḥi Makkati'l-musharrafati 'l-mukammala by *Abu'l-Ḥasan al-Bakrī*. See Wüstenfeld's *Geschichtschr. d. Araber*, p. 239, No. 520. Printed at Cairo, A. H. 1282. [Ff. 91 of 20·4 × 14·7 c. and 15 ll.; good, clear naskh; rubrications; dated Tuesday, 11th of Jumāda I, A. H. 1074.]

364 درّة المكنون و جوهرة المخزون **Qq. 241[2]**

Durratu'l-maknūn wa jawharatu'l-makhzūn, a collection of the poems of *Mawlānā Fatḥu'llāh al-Ḥalabī*, commonly called *Ibnu'n-Naḥḥās*, who died on Thursday, Ṣafar 12, A. H. 1056. See *B. M. A. C.*[2], No. 1091, pp. 687–88, where the date A. H. 1052 is given, and the above title is wanting. [Ff. 73[b]–101[a] (the first portion of the volume contains Manjak Pāshā's *Dīwān*) of 21·3 × 15·2 c. and 23 ll.; good naskh; no date or colophon.]

365 الدرر المضيئة فى تاريخ الدول الاسلاميّة **Qq. 2**

Ad-duraru'l-muḍī'a fī ta'rīkhi'd-duwali'l-islāmiyya by *Taqī'u'd-Dīn Aḥmad al-Maqrīzī*, a history of the dynasties of Islām down to the fall of the 'Abbāsid Caliphate. See Wüstenfeld's *Geschichtschr. d. Araber*, No. 482, especially p. 211, 4th line from end. [Ff. 273 of 31·3 × 21·0 c. and 29 ll.; beautiful, scholarly old naskh, not much posterior to the author's time; rubrications; no date or colophon.]

366 دستور نامه **Add. 3248**

The *Dastūr-nāma* of *Munshī Ghulām Ḥusayn*. See *P. C.*, No. cccxxx, pp. 416–417.

367 الدلالة الاصوليّة البهيّة فى تواريخ مدينة حمص **Add. 338**

Ad-dalālatu'l-uṣūliyyatu'l-bahīyya fī tawārīkhi madīnati Ḥimṣ, a history of Aleppo, by *Constantine the son of Dā'ūd* the priest of Ḥimṣ, compiled in A. D. 1863 for the French Consul at Ḥimṣ, whose name is given as (?) موسيو فضول بمبينو. The work consists of a preface, a table of contents, 12 books (*juz'*) each divided into several chapters, and a conclusion. [Ff. 556 of 18·2 × 11·0 c. and 22 ll.; legible naskh; rubrications, ornaments, and illustrations.]

368–372 دلائل الخيرات و شوارق الانوار فى ذكر الصلوة على النبىّ المختار **Add. 3225 Dd. 6. 22 Qq. 87 Add. 256 Add. 3500**

Dalā'ilu'l-Khayrāt wa shawāriqu'l-anwār fī dhikri'ṣ-ṣalāt 'ala'n-nabiyyi'l-mukhtār, by *Shaykh Abū 'Abdu'llāh Muḥammad b. Sulaymān b. Abī Bakr al-Jazūlī* (d. A. H. 870). See *H. Kh.*, No. 5124; *B. M. A. C.*[1], pp. 76, 77, 383; *B. M. A. C.*[2], No. 251. [**Add. 3225** contains ff. 145 of 13·1 × 7·0 c. and 9 ll.; clear, good naskh, pointed, with rubrications; no date or colophon. **Dd. 6. 22** contains ff. 116 of 18·4 × 14·0 c. and 11 ll.; large, clear Moorish hand; rubrications and rude coloured ornaments; not dated; scribe, Muḥammad b. Muḥammad b. Aḥmad b. 'Abdu'r-Raḥmān ar-Riyāḥī. **Qq. 87** contains ff. 200 of 15·2 × 10·4 c. and 7 ll.; large naskh, pointed; rubrications; transcribed by Muṣṭafā b. Aḥmad, 18 Jumāda II, A. H. 1112. **Add. 256** contains ff. 76 of 20·5 × 14·7 c. and 11 ll.; written in a large, Moorish hand; pointed; leading words in red and green; scribe, Muḥammad b. Wāthiq b. al-Mas'ūd; not dated. **Add. 3500** is an imperfect African copy comprising ff. 117 of 11·4 × 8·5 c. and 9 ll.; coarse African hand; rubrications, and points in red; contained in leather case or pouch with plaited string.]

373 الدليل الهادى الى اوضح السّبل فى اختصاص نبيّنا بجواز الاقسام به دون ساير الرسل **Add. 746[10]**

Ad-dalīlu'l-hādī ila awḍaḥi's-subul fi 'khtiṣāṣi Nabiyyinā bi-jawāzi'l-iqsām bihi dūna sā'iri'r-Rusul, a tract on the permissibility of confirming oaths by the name of the Prophet Muḥammad and of him only amongst the Prophets, by *Shaykh Ibrāhīm al-Ma'mūnī ash-Shāfi'ī.* [See *supra*, No. 21 for description of MS. This tract occupies ff. 165–183. It has no separate colophon or date.]

374 (colophon of) دینکرت **Add. 328**

The colophon of the *Dīnkart*, Pahlavī and Persian. See *P. C.*, No. xxxi, pp. 91–92.

375 ديوان ابى فراس **Qq. 295**

The *Dīwān* of *Abū Firās*, the cousin and favourite poet of Sayfu'd-Dawla (d. A. H. 357). See *B.M.A.C.*[2], Nos. 1044–1045, pp. 658–660, and references there given; also von Kremer's *Culturgesch. d. Orients*, vol. ii, pp. 381–386, and Brockelmann's *Gesch. d. Arab. Litteratur* (Weimar, 1897), p. 89. [Ff. 62 of 23·7 × 14·0 c. and 21 ll.; good naskh; rubrications, and borders in gold and blue; dated the 27th of Jumāda II, A. H. 1137; scribe, Khalīl b. Ḥusayn.] *Cf.* No. 424 *infra*.

376 ديوان الاخطل **Add. 3191**

The *Dīwān* of *al-Akhṭal*, copied from the St. Petersburg MS. (see Baron Rosen's *Manuscrits Arabes de l'Institut des Langues Orientales*, pp. 37–38) by Rizqu'llāh b. Ni'matu'llāh Ḥasūn in A. D. 1867, and by him presented, as stated in a note on the first page, to Dr Reid. It afterwards passed into the possession of Dr Wright (1874), and on his death into that of Professor Robertson Smith, by whom it was bequeathed to the Library. See, besides Rosen (*loc. cit.*), Ellis' *Cat. of Arabic books in Brit. Mus.*, vol. i, p. 574, *s. v.* Ghiyāth b. Ghawth. [Ff. 53 of 33·8 × 20·6 c. and 33 ll. of mixed text and commentary to the page. The text is in black and pointed; the explanations in red, in a smaller hand, both very neatly written.]

377 ديوان اشرف خان **Add. 321**

The *Dīwān of Ashraf Khān*, in the Afghān language. The poet's *takhalluṣ* is *Hijrī*. [Ff. 20 of 26·0 × 17·6 c. and 15 ll.; written in a clear but poor ta'līq; no date or colophon.]

378 ديوان اكبرى **Add. 219**

The *Dīwān of Akbarī*. See *P. C.*, No. cclxxxvii, pp. 369–370.

379–381 ديوان انورى **Oo. 6. 27 Oo. 6. 31 Oo. 6. 34**

Three copies of the *Dīwān of Anvarī*. See *P. C.*, Nos. ccv–ccvii, pp. 298–300.

382 ديوان ابو تراب بيك **Add. 220**

The *Dīwān of Abū Turāb Beg*. See *P. C.*, No. ccxcii, pp. 374–376.

383 ديوان جامى **Add. 3151**

The *Dīwān of Jāmī*. See *P. C.*, No. cclxvii, pp. 354–355.

384 ديوان جرول بن اوس الحُطيئة **Add. 3192[2]**

The *Dīwān of Jarwal b. Aws al-Ḥutay'a*. See Goldziher's articles on this poet and edition of his poems in the *Z.D.M.G.* for 1892 (pp. 1–53, 173–225, 471–527) and 1893 (pp. 43–85, 163–201), also separately printed (Leipzig, 1893). This transcript, made apparently by Rizqu'llāh b. Ni'matu'llāh Ḥasūn (see No. 376, *supra*), is not dated, nor is its source indicated, but it is bound up with another work transcribed in the same hand (see *infra*, *s. v.* الردّ على الحريرى فى مقاماته و انتصار ابن بُرَىّ) from a MS. in the Library of Sulṭān Fātiḥ, in A. H. 1285. [Ff. 69–208, versos only, of 33·8 × 24·0 c. and 21 ll.; large, clear naskh; rubrications.]

385–394 ديوان حافظ **Add. 208 Add. 217 Add. 239 Add. 249 Add. 267 Add. 310 Add. 587 Add. 2774 Add. 3439 Add. 3482**

Ten complete or partial copies of the *Dīwān of Ḥāfidh*. The first eight are described in *P. C.*, Nos cclvi–cclxiii, pp.

346–351. **Add. 3439** comprises ff. 255 of 14·8 × 9·4 c. and 10 ll.; written in a minute, very neat nasta'līq between borders of gold; headings in blue and gold; dated Rabī' II, A.H. 901; scribe, Nūru'd-Dīn al-Hirawī. **Add. 3482** comprises ff. 232 of 24·1 × 15·6 c. and 13 ll.; fair ta'līq; not dated, but modern.]

395, 396 ديوان الحماسة **Qq. 213** **Qq. 296**

Two copies of the *Dīwānu'l-Ḥamāsa*, the celebrated collection of old Arabian poetry made by *Abū Tammām Ḥabīb b. Aws* (d. A.H. 231). See *B.M.A.C.*[1], pp. 263, 484, 651, 477, 748; *B.M.A.C.*[2], p. 697; *H.Kh.*, No. 4638; Freytag's edition with Latin transl., and comm. of at-Tabrīzī (Bonn. 1828); Rückert's translation. [**Qq. 213** comprises ff. 152 of 20·4 × 14·0 c. and 8 ll., is written in large, good naskh, fully pointed, and contains the first portion of the *Ḥamāsa* down to the end of the باب المراثى. The transcription was concluded on Wed., 8 Jumāda II, A.H. 568, by Naṣru'llāh b. 'Alī b. Manṣūr b. 'Abdu'llāh b. 'Alī b. Aḥmad b. 'Alī b. al-Ḥasan al-Ḥimyarī al-'Asqalānī, in Cairo. **Qq. 296** comprises ff. 136 of 25·0 × 18·0 c. and 16 ll.; written in a large, clear naskh, pointed; dated Thursday, the middle of Rabī' II, A.H. 593. The last chapter is that written in reproach of women.]

397 ديوان خاقان **Add. 2627**

The *Dīwān of Khāqān* (Fatḥ-'Alī Shāh). See *P.C.*, No. ccciv, pp. 387–388.

398, 399 ديوان خاقانى **Oo. 6. 28** **Oo. 6. 33**

The *Dīwān of Khāqānī*, the MS. last mentioned being a commentary on certain difficult verses only. See *P.C.*, Nos. ccviii–ccix, pp. 300–302.

400 ديوان راشد بن خميس بن جمعة بن احمد الحبسى البِروى العُمانى **Add. 2893**[1]

The *Dīwān of Rāshid b. Khamīs b. Jum'a b. Aḥmad al-Ḥabsī al-Birawī al-'Umānī*, collected and edited by Sulaymān b. Bal'arab b. 'Āmir b. 'Abdu'llāh b. Bal'arab b. 'Abdu

'llāh b. Bal'arab al-Muḥammadī al-Sulaymānī al-'Aqarī an-Nazawī al-'Umānī in Ramaḍān, A.H. 1148. [The MS. comprises ff. 191 of 32·0 × 21·0 c. and 30 ll., and is written in good, clear naskh with rubrications. It is divided into 3 parts, of which this, comprising ff. 1–134, is the first. The *Dīwān*, as stated in the colophon, contains 5344 bayts, and its transcription was completed by the editor on the 17th of Jumāda I, A. H. 1150.]

401 ديوان جبريل الراهب اللبنانى **Qq. 146**

The *Dīwān of Jabrā'īl b. Farḥāt*, the Maronite priest of Aleppo. See *B. M. A. C.*[1], p. 50; *V. C.*, vol. i, pp. 487–490. The poems are arranged according to the final letters, and the date when each was composed is given in the title, these dates falling in the latter part of the seventeenth and beginning of the eighteenth centuries. [Ff. 119 of 21·0 × 15·2 c. and 22 ll.; good naskh; rubrications; no date or colophon.]

402 ديوان رهائى **Add. 218**

The *Dīwān of Rahā'ī*. See *P. C.*, No. cclxxxvi, pp. 368–369.

403–405 ديوان سودا **Add. 324 Add. 330 Add. 2963**

Three copies of the *Dīwān of Sawdā*. See Sprenger's *Cat.*, p. 636. [**Add. 330** comprises ff. 186 of 21·5 × 17·3 c. and 12 ll.; clear Indian ta'līq; written in July, 1815, for William Babington by Munshī Ghulām Ḥusayn. The *qaṣīdas* occupy the first part of the volume, up to f. 83[a], the *ghazals* the remainder. **Add. 2963** comprises ff. 360 of 22·4 × 15·7 c. and 15 ll.; good ta'līq; rubrications; dated Rajab 17, A. H. 1197. The *qaṣīdas* occupy ff. 1–93; the *mathnavīs* ff. 94–164; the *ghazals* ff. 165–290; the *fards, rubā'īs, qiṭa'āt, musaddasāt*, &c. the remainder of the volume. **Add. 324** comprises ff. 406 of 28·3 × 16·0 c. and 15 ll.; fair Indian ta'līq; dated Shawwāl 6, A. H. 1236.]

406 ديوان الشيخ ابو الحسن على بن ابى عبد الله محمّد بن وفآء الشاذلى الانصارى، **Ee. 1. 26²**

The Arabic *Dīwān* of Shaykh Abu'l-Ḥasan 'Alī b. Abī 'Abdi'llāh Muḥammad b. Wafā *ash-Shādhilī* al-Anṣārī (d. A. H. 656). See Jāmī's *Nafaḥāt* (ed. Nassau Lees), pp. 659–663; *B. M. A. C.*², p. 159ᵃ. For description of the MS. (of which this portion occupies ff. 52ᵇ–108ᵇ, and is incomplete at the end) see *infra, s. v.* مواقع النجوم. The poems are arranged alphabetically, and begin:—

حققت عهد محبّتى و ولاى، بشهود توحيدى و حكم وفاى،

407, 408 ديوان شاهى سبزوارى **Add. 3147 Add. 3148**

Two copies of the *Dīwān of Shāhī of Sabzawār.* See *P. C.*, Nos. cclxv, cclxvi, pp. 353–354.

409 ديوان صانع **Add. 801**

The *Dīwān of Ṣāni' of Balgrām.* See *P. C.*, pp. 383–384, No. ccci.

410–414 ديوان صائب **Add. 209 Add. 231 Add. 777 Add. 805 Add. 839**

Five copies of the *Dīwān of Ṣā'ib of Iṣfahān.* See *P. C.*, Nos. ccxcvi–ccc, pp. 380–383.

415–417 ديوان الصبابة لاهل العشق والكابة **Dd. 12. 3 Qq. 289 Add. 278⁴**

The *Dīwānu'ṣ-Ṣabāba li-ahli'l-'ishq wa'l-Kāba* by *Shaykh Shihābu'd-Dīn Ibn Abī Ḥajala Aḥmad b. Yaḥyā Tilimsānī* (d. A. H. 776). See *H. Kh.*, No. 5507; *B. M. A. C.*¹, pp. 348, 156; *B. M. A. C.*², pp. 702–703; *V. C.*, i, pp. 371–373; *L. C.*, i, pp. 292–293; Egyptian editions of A. H. 1279, 1291, 1302. [**Dd. 12. 3** comprises ff. 148 of 18·4 × 13·3 c. and 17 ll.; fair naskh; rubrications; transcribed by 'Abdu'r-Raḥīm b. Mūsā b. al-Maghribī (?), not dated. **Qq. 289** comprises ff. 137 of 24·4 × 13·8 and 23 ll.; fair naskh; rubrications; dated Tuesday, 17th of Jumāda I, A. H. 1003; scribe, Aḥmad b. 'Abdu'l-Qādir al-Jamāl (?) al-Anṣārī. **Add. 278⁴**, comprising only

chs. i–xiii of the work, contains ff. 110 of 21·6 × 15·3 c. and 15 ll.; written in a large, clear naskh, with rubrications; no date or colophon.]

418 **دیوان ظهیر فاریابی** **Oo. 6. 46**

The *Dīwān of Dhahīr-i-Fāryābī.* See *P. C.*, No. ccx, p. 302.

419 **دیوان عبد العزیز بن سرایا الصفی الحلّی** **Qq. 27**

The *Dīwān of 'Abdu'l-'Azīz b. Sarāyā al-Ḥillī* (*Ṣafī'u'd-Dīn Abu'l-Faḍl*). See *B. M. A. C.*[1], pp. 295[b] *ad calc.* and 295–296, 298, 301, 305, 310, 347, 490, 491, 506; *B. M. A. C.*[2], pp. 682, 623, 625; *H. Kh.*, No. 5516; editions of Damascus, A. H. 1297, and Beyrout, A. H. 1300. [Ff. 174 of 29·7 × 18 c. and 28 ll. in double columns between double red lines; fair naskh; dated Ṣafar 6, A. H. 1059.]

420 **دیوان عبد القادر خان** **Add. 319**

The *Dīwān of 'Abdu'l-Qādir Khān*, of the Khattak Khayl, in the Afghān language. [Ff. 16 of 30·1 × 21·9 and 17 ll.; clear but ungraceful ta'līq; no date or colophon.]

421, 422 **دیوان عرفیء شیرازی** **Add. 248**
Add. 3152

Two copies of the *Dīwān of 'Urfī* of Shīrāz. See *P. C.*, Nos. cclxxxix, ccxc, pp. 371–373.

423 **دیوان ابن عنین الدمشقی** **Qq. 199**

The *Dīwān of Sharafu'd-Dīn Abu'l-Maḥāsin Muḥammad b. Naṣru'llāh b. 'Unayn* of Damascus. In the short biography of the author which precedes the poems, it is stated that he was born at Damascus on Monday, Sha'bān 9, A. H. 549; that he began writing poetry in A. H. 565; and that he died on Monday the 20th of Rabī' I, A. H. 630. See *H. Kh.*, No. 5197; *Ibn Khallikān* (de Slane's translation), iii, pp. 176–181. [Ff. 59 of 20·9 × 14·5 c. and 21 ll.; small, scratchy naskh; rubrications; transcribed in A. H. 1092 by Muḥyī'u'd-Dīn al-Dimashqī from an old MS. dated A. H. 638.]

424 **ديوان ابى فراس الحارث بن سعيد بن حمدان** **Qq. 83[1]**

The *Dīwān of the Amīr Abū Firās al-Ḥārith b. Sa'īd b. Ḥamdān* (d. A. H. 357). See *H. Kh.*, No. 5254; *Ibn Khallikān* (de Slane's transl.), i, pp. 366–369; von Kremer's *Culturgeschichte d. Orients*, vol. ii, pp. 380–386; *B. M. A. C.*[2], pp. 658–660. [Ff. 3–98 of 19·5 × 12·2 c. and 23 ll.; small naskh; rubrications; dated Thursday, Rajab 17, A. H. 1110; scribe, Yūsuf b. Muḥammad called Ibnu'l-Wakīl.] *Cf.* No. 375 *supra.*

ديوان ابو العلاء المعرّى **Qq. 83[2]**

The *Dīwān of Abu'l-'Alā'u'l-Ma'arrī.* See *s. v.* **سقط الزند**.

425 **ديوان فهمى** **Dd. 11. 12**

The *Dīwān of Fahmī.* See *P. C.*, No. cclxxxviii, pp. 370–371.

426 **ديوان قدسى** **Oo. 6. 40**

The *Dīwān of Qudsī.* See *P. C.*, No. ccxciii, pp. 376–378.

427 **ديوان قطبة بن اَوْس الحادرة** **Add. 3193[2]**

The *Dīwān of Qutbat b. Aws al-Ḥādira.* With the MS. is bound up Engelmann's notice of this poet (*Al-Hādiræ Diwānus cum al-Yezidii Scholiis*, Leyden, 1858, pp. 14, ١٨). Engelmann's text is based on the Leyden and Berlin codices (*L. C.*, ii, pp. 35–37). [The MS. of which this forms part contains ff. 70 of 25·1 × 18·4 c. and 13 ll.; large, clear naskh, pointed, text in red, commentary in black. The poems of al-Ḥādira (incomplete at end) occupy ff. 33–65. The colophon of the first part (see below, No. 429), which is in the same hand, gives the scribe's name as Sayyid Ḥusayn, and the date of transcription as A. H. 1285.]

428 **ديوان قيس بن الملوّح مجنون** **Add. 1064**

The *Dīwān of Qays b. al-Mulawwaḥ*, commonly called *Majnūn*, of the Banū 'Āmir, the lover of Laylā. See *H. Kh.*, No. 5633; *Ibn Khallikān* (de Slane's transl.), vol. iv, p. 269, n. 6; de Sacy, *Anthologie gramm. arabe*, p. 150. A very pretty edition, in ta'līq type, was published in Egypt in A. H.

1294. [Ff. 48 of 19·0 × 11·8 c. and 17 ll.; small, neat naskh; no date or colophon.]

429 ديوان ابى محجن **Add. 3193[1]**

The *Dīwān of Abū Muḥjan*, on the tradition of Shaykh Abū Hilāl al-Ḥasan b. 'Abdu'llāh b. Sahl. [For description of the MS., of which this Dīwān occupies ff. 1–33, see above, No. 427.]

430 ديوان الشيخ ابى مخرمة الحضرمى **Qq. 5[5]**

A *Dīwān* of Arabic poetry, which, if reliance can be placed on the title inscribed (in a different hand to the remainder) on the recto of the first leaf (f. 120), is that of *Abū Makhrama of Ḥaḍramawt*. [The MS. has been described above, under No. 336, *q. v.* This portion occupies ff. 120–153, and is defective at the end.]

431 ديوان مصطفى بن عثمان البابى **Qq. 218**

The *Dīwān of Shaykh Muṣṭafā b. 'Uthmān al-Bābī*. See *B. M. A. C.*[1], p. 495. [Ff. 34 of 20·7 × 15·0 c. and 21 ll.; small, neat naskh; rubrications; not dated.]

432 ديوان مغربى **Oo. 6. 26**

The *Dīwān of Maghribī*. See *P. C.*, No. cclxiv, pp. 351–352.

433, 434 ديوان منجك پاشا **Qq. 241[1]**
Add. 3233

The *Dīwān of Manjak Pāshā* (d. A. H. 1082). See *B. M. A. C.*[1], pp. 494, 307[a]; *B. M. A. C.*[2], p. 688. [**Qq. 241** has been described above, No. 364. The Dīwān of Manjak Pāshā occupies ff. 2–72; not dated. **Add. 3233** comprises ff. 52 of 16·6 × 11·0 c. and 23 ll.; clear, good naskh; rubrications; dated Muḥarram A. H. 1069.]

435 ديوان نظيرئ نيشاپورى **Add. 1055[1]**

The *Dīwān of Nadhīrī of Nīshāpūr*. See *P. C.*, No. ccii, pp. 292–293.

436 ديوان الخورى نيقولاوس Qq. 145

The *Dīwān* of the Christian priest *Nīqūlā'ūs Ṣā'igh*, Superior of the Basilian monks in the Convent of St John in Shuwayr, in the Druses' country. See *B. M. A. C.*[2], No. 49, pp. 33–34. [Ff. 159 of 20·6 × 16·0 c. and 19 ll.; good naskh; rubrications; no date or colophon.]

437 ديوان يوسف الحفناوى Qq. 49

The *Dīwān of Yūsuf al-Ḥafnāwī* (*Abu'l-Maḥāsin...al-Miṣrī*). See *B. M. A. C.*[1], pp. 475–476. [Ff. 47 of 26·0 × 16·5 c. and 29 ll.; fair naskh; rubrications; the date, which is partly obliterated, seems to read A. H. 1199. The MS. appears to be the author's autograph, and is so described in the label on the back (ديوان الشيخ يوسف الحفناوى بخطه).]

438 ديوانٌ يشتمل على اشعار النصيريّة Add. 3184

A *Dīwān of Nuṣayrī poems* by *'Alī b. Ṣārim* (see *B. M. A. C.*[2], p. 141), *Shaykh Khalīl b. Murhij*, *Shaykh Salmān* [Bīṣīn], *Shaykh 'Alī aṣ-Ṣaghīr b. Shaykh Muḥammad*, his son *Shaykh Maḥmūd*, the copyist of the MS. (see f. 25^b), *Shaykh Kan'ān*, &c. [The MS. is dated A. H. 1119, and comprises ff. 112 of 20·8 × 15·1 c. and 12 ll.; it is written in a clear, but sprawling and ill-formed, naskh.]

439 ذخيرهٔ خوارزمشاهى Mm. 2. 6

The *Dhakhīra-i-Khwārazmshāhī*. See *P. C.*, No. cxxvii, pp. 211–212.

[ذخيرة الملوك. See *s. v.* انشاى ابو الفضل, Nos. 89–91.]

440 ذكر محكّات الحجار السبعة و منافعها Dd. 4. 28[4]

A treatise on the virtues of the seven precious stones in signet-rings, of 4 pp., concluding a volume containing other works on the Lapidary's Science by *at-Tīfāshī*. [The MS. has been partly described above, No. 31. It comprises in all 122 ff., of which this short treatise, which is in the same hand as the rest of the book, occupies ff. 120–122. There is no

separate colophon, but the colophon on f. 54[a] gives A. H. 749 as the date of transcription.]

441 ذكر وفات رسول الله **Dd. 11. 7[4]**

[Ff. 78–85.] An account of the Death of Muḥammad the Prophet. The MS. is described under No. 310 *supra*.

442, 443 الذهب المسبوك فيمن حجّ من الملوك **Qq. 141[1] Add. 746[4]**

Adh-dhahabu'l-masbūk fī man ḥajja mina'l-khulafā wa 'l-mulūk, an account of the Caliphs and Kings who performed the Pilgrimage, by *Shaykh Taqī'u'd-Dīn Aḥmad b. 'Alī al-Maqrīzī.* See *H. Kh.*, No. 5831; Wüstenfeld's *Geschichtschr. d. Araber*, p. 212, 4th l. from end. [**Qq. 141** comprises ff. 86 of 21·4 × 15·4 c. and 19 ll. This work occupies ff. 1–37, and is dated A. H. 1232. **Add. 746** has been described above, No. 21. The fourth part of it, containing the above work, occupies ff. 78–105. It is in the same hand as the rest of the volume, and has no separate colophon.]

444 ذيل ثمرات الاوراق **Qq. 228**

A supplement to the Miscellany of Stories and Anecdotes entitled *Thamarātu'l-awrāq.* The supplement purports to have been compiled by Muḥammad b. as-Sābiq al-Ḥanafī (circ. A. H. 848, see *B. M. A. C.*[1], p. 714[b]); the *Thamarāt* alluded to may be that of Ibn Ḥujja al-Ḥamawī (d. A. H. 837, see *H. Kh.*, No. 3842). It begins abruptly, without introduction, with a story about Hārūnu'r-Rashīd, and ends with a brief account of the varieties of different fruits, such as the apple, the pomegranate, and the mulberry. [Ff. 34 of 20·3 × 14·7 c. and 21 ll.; good naskh; rubrications; dated Thursday the 7th of Rabī' II, A. H. 1013; scribe, Sulaymān b. Aḥmad.]

445 راحة الانسان **Ll. 6. 18[7]**

Rāḥatu'l-Insān, "the Comfort of Man." See *P. C.*, No. cccxxviii[7], pp. 411–412.

446 **راماين** **Oo. 6. 54**

Persian prose translation of the *Rāmāyana*. See *P. C.*, No. xxxiii, pp. 93–94.

447 **راوى الفنون و حاوى المتون** **Add. 278[5]**

Rāwi'u'l-Funūn wa Ḥāwi'u'l-Mutūn, by *Sayyid Ḥasan ad-Darvīsh b. Aḥmad Khān Ni'matu'llāh al-Fiyīlī*. The MS. is a fragment, containing only the beginning of the work, and deals (in this portion, at any rate) exclusively with mathematical subjects. [Ff. 20 of 22·1 × 16·3 c. and 25 ll.; fair naskh; rubrications; no date or colophon. See Nos. 227, 337, &c., *supra.*]

448 **راية الشيخ السيّد عبد الرحمن الثعالبى** **Dd. 11. 7[1]**

The *Vision of Shaykh 'Abdu'r-Raḥmān ath-Tha'ālibī*, wherein he sees Abū Bakr, 'Umar, and lastly the Prophet. See *B.M.A.C.*[1], p. 661; *B.M.A.C.*[2], p. 167[b]. [For description of MS. see Nos. 310 and 441 *supra.* This portion of it occupies ff. 2–18, and has no date or colophon.]

449 **رحلة الشتآء و الصيف** **Qq. 158**

The *Riḥlatu'sh-Shitā wa'ṣ-Ṣayf* of *Muḥammad b. 'Abdu 'llāh al-Mūsawī al-Ḥusaynī al-Ḥanafī al-Madanī*, commonly known as *Kibrīt.* [Ff. 129 of 20·3 × 14·0 c. and 23 ll.; fair naskh; rubrications; no date or colophon, but a former owner, 'Abdu'l-Qādir ar-Rufā'ī, gives Shawwāl, A. H. 1049, as the date when he finished the perusal of the volume.]

رحلتى مولانا القاضى محبّ الدين الحموى **Qq. 125[2,3]**

[Ff. 200[b]–268[a].] See Nos. 144 and 303 *supra.*

450 **رحمة الامّة فى اختلاف الائمّة** **Qq. 160**

Raḥmatu'l-Ummat fi 'khtilāfi'l-a'immat, by *Shaykh Ṣadru 'd-Dīn Abū 'Abdi'llāh Muḥammad b. 'Abdu'r-Raḥmān ad-Dimashqī al-'Uthmānī.* See *H. Kh.*, No. 5890. [Ff. 126 of 22·2 × 17·0 c. and 25 ll.; fair naskh; rubrications; dated Rajab 12, A. H. 1186; scribe, Muḥammad 'Abdu'r-Rāziq al-Mālikī.]

451 **Add. 3192[1]**

الرّد على الحريرى فى مقاماته و انتصار ابن بُرَىّ

Ibnu'l-Khashshāb's Criticism on al-Ḥarīrī, and Ibn Burayy's refutation of Ibnu'l-Khashshāb's strictures. See *H.Kh.*, vol. vi, p. 64; *B.M.A.C.*[2], p. 637[b]. [The MS. has been partially described under No. 384 *supra*. This portion occupies ff. 1–64 (versos only) and was transcribed from a MS. dated Thursday, the end of Rabī' I, A. H. 646, in the Library of Sulṭān Fātiḥ. The transcription was completed on Muḥarram 13, A. H. 1285.]

452 **الرّد على الوهّابى** **Add. 279[1]**

A *Refutation of the Wahhābīs* by *Shaykh Muḥammad al-Maghribī at-Tūnisī.* [Ff. 28 of 16·6 × 11·5 c. and 11 ll.; fair naskh; rubrications; transcribed by Muḥammad az-Zawāwī al-Maghribī in A. H. 1226.] The full title of the work appears to be :—

العجالة الوجيزة المرضيّة فى الرّد على الوهّابى و جماعة الوهّابيّة ،

Begins :—

الحمد للّه الّذى ايّد الاسلام بالعلماء الاعلام و قطع بواضح ادلّتهم حجج اهل الزيغ آلخ

453 **رسالة برسم مولانا غازى باشا بمصر...على تفسير قوله تعالى و لقد ارسلنا موسى بآياتنا آلخ** **Add. 746[14]**

A treatise explaining the verse (Qur. xi, 99), "*Verily We sent Moses with our signs,*" *&c.*, by *Ibrāhīm al-Ma'mūnī.* [For description of MS. see No. 21 *supra.* This tract occupies ff. 242–256. It has no colophon.]

454 **رسالة فى بيان فضل نيل مصر** **Qq. 85**

A treatise on *the Virtues of the Nile*, by *Aḥmad b. 'Imād ash-Shāfi'ī.* The alternative title *Al-Jawharu'n-naḍīd fī 'ajā'ibi 'n-Nīli's-sa'īd* is also given on the title-page. [Ff. 33 of 17·3 × 13·0 c. and 15 ll.; fair naskh; rubrications; no colophon.]

455 رسالة فى التصوّف Add. 422

A treatise on Ṣūfī doctrine, by *Shaykh 'Abdu'l-Laṭīf.* See *P. C.*, No. xxx, pp. 90–91.

456 رسالة فى التوحيد Ff. 6. 38[2]

An anonymous *Treatise on the Divine Unity.* [For description of MS. see No. 87 *supra.* This tract occupies pp. 373–384, and is by the hand of the same Christian scribe of Ḥama who wrote the first portion of the MS.]

457 رسالة فى التواريخ Add. 241[2]

An anonymous treatise on chronology, dates, &c. See *P. C.*, No. cli, p. 237.

458 رسالة فى الحروف المقطعة Add. 3229[2]

A short treatise of 4 pages on the spiritual meanings of each of the 28 letters (or 29 including *lām-alif*) which constitute the Arabic alphabet. The MS. has been described under No. 261. This treatise occupies ff. 65^b–67^b, and has no date or colophon.

459 رسالهء خطوط Ll. 6. 18[6]

A treatise on *Calligraphy*, &c. See *P. C.*, No. cccxxviii, pp. 409–414.

460 رسالهء دلائل فراست Add. 418[2]

A treatise on *Physiognomy* by *Muḥammad Mīrzā Khān.* See *P. C.*, No. cxxxvi, pp. 223–226.

461 رسالة فى سُنن الطايفة النقشبنديّة Add. 1073

A treatise on the *Institutions and Rites of the Naqshbandī order of Dervishes*, by *Tāju'd-Dīn ar-Rūmī.* [Ff. 12 of 21·0 × 15·7 c. and 19 ll.; clear but poor naskh; rubrications; scribe, Sayyid Darvīsh Khalīl Rahā'ī, A. H. 1203.]

462 رسالة فى شرب الدخان **Add. 2895**

A treatise on *Tobacco-Smoking*, by *'Abdu'l-Ghanī b. Isma'il of Nābulūs.* The title stands as above at the head of the work, but in the body of it it is named *aṣ-Ṣulḥ bayna'l-ikhwān fī ḥukmi ibāḥati'd-Dukhān.* The author died A. H. 1143; see *B. M. A. C.*[2], pp. 691, 815–816, 464–465, &c.; *H. Kh.*, No. 6125; *B. M. A. C.*[1], pp. 529, 476[a], 493[a]. [Ff. 50 of 21·5 × 15·8 c. and 23 ll.; fair naskh; overlined in red; no date or colophon. The MS. belonged formerly to Dr Badger, and there are two notes and a table of contents, in English, at the beginning and end, in his hand. The first note runs: "This treatise on Tobacco was found in the Library of one of the Mosques at Mosul, in Mesopotamia, and while I was there in 1842–3 I obtained permission to have this copy made therefrom.—George Percy Badger." The second note runs: "I had this copied from a MS. in one of the Mosques at Mosul, about A. D. 1844. When the copy was completed it was sent to me by post, but as there was some suspicion of plague at the time in those parts, it had to be cut and fumigated by the quarantine authorities.—George Percy Badger." In effect the book has been transfixed by four stabs of a knife which penetrate it entirely.]

463 الرسالة الشمسيّة فى القواعد المنطقيّة **Gg. 6. 38**[2]

The well-known treatise on Logic called *ash-Shamsiyya.* See *H. Kh.*, No. 7667. [The MS. has been described above under No. 116. This, the second part of it, occupies ff. 35[b]–75[b], and is dated Ṣafar 18, A. H. 1028; copyist, Aḥmad as-Sālimī al-Mālikī al-Burhānī al-Azharī.]

464 الرسالة الشهابيّة فى الصناعة الطبّيّة **Dd. 14. 1**

A treatise on Medicine called *ar-Risālatu'sh-shihābiyya fi 'ṣ-Ṣanā'ati'ṭ-ṭibbiyya*, by *Shaykh Jamālu'd-Dīn Muḥammad b. Ibrāhīm al-Mārdīnī*, composed for Shihābu'd-Dīn Aḥmad b. 'Īsā, Governor of Aleppo, and comprising 80 chapters. [Ff. 132 of 15·5 × 10·6 c. and 9 ll.; good naskh, partly pointed; rubrications; no date or colophon.]

465 الرسالة العجيبة فى الصنايع و البدايع **Ll. 5. 28**

Ar-Risālatu'l-'ajība fi's-ṣanāyi' wa'l-badāyi', a poem in various metres, in which are introduced all manner of rhetorical devices and poetical conceits, in praise of Sulṭān Muḥammad II "the Conqueror" (A. D. 1451–1481), by *Jamālī al-Faqīh.* After an Arabic preface of 2 pp. the poem begins:—

مَكْر كه خَالِقِ اَحْيَا وُ باَعِثِ اَمْوَاتْ،
اِجْرِدِ لُطْفِيلَه مُرْدَهٔ خَاكَه آبِ حَيَاتْ،

[Ff. 18 of 20·3 × 15·2 c. and 12 ll.; good, clear naskh, fully pointed; rubrications; glosses and explanations, &c.; no date or colophon.]

466 رسالة فى علم الرمل **Add. 3264**

A treatise on the *Science of the Letters, Geomancy, Astrology,* and other Occult Sciences, comprising 12 chapters, an Introduction, and a Conclusion, and beginning:—

و عنده مفاتيح الغيب لا يعلمها الّا هو و من يوت الحكمة فقد اوتى خيرًا كثيرًا، اللّهمّ يا من نطقت باحديته الحروف و الاصوات و لمعت بوارق اسراره فى ضماير الكلمات،

[Ff. 54 of 20·4 × 14·3 c. and 16 ll.; written in a bad, scratchy ta'līq on brown paper; transcribed Ramaḍān 29, A. H. 1083.]

467 رسالة فى الغزليّات **Ll. 6. 18[10]**

A treatise on poetry, more particularly the Ghazal, in Persian, by *Fakhr b. Muḥammad Amīr.* See *P. C.*, No. cccxxviii, No. 10, p. 413.

468 رسالة فى الفراسة **Qq. 184[1]**

A treatise on *Physiognomy*, without title or author's name, beginning:—

الحمد لمن يستحقّ الحمد لهويّته و يستوجب التشكّر لالوهيّته آلخ

[Ff. 43, of which this treatise occupies ff. 1–23, of 21·9 × 15·0 c. and 17 ll.; good naskh, apparently of considerable antiquity (twelfth or thirteenth century); rubrications; no date or colophon; copious marginal notes (which have been partly cut off) in Persian, in a much more recent hand.]

469 رسالهء قافيه **Oo. 6. 49[2]**

Jāmī's treatise on *Rhyme* (ed. and transl. Blochmann, 1872). See *P. C.*, No. lxxv[2], p. 150.

470 رسالهء قاضى زاده افندى **Dd. 11. 6**

A treatise on *Belief and Doctrine*, in Turkish, described as *Risāla-i-Qāḍī-zāda*, who may be identical with the *Muḥammad b. Muḥammad Qāḍī-zāda* (d. A. H. 1043 or 1044) mentioned in *V. C.*, iii, p. 133, though this work is much more extensive than that which is there described. [Ff. 142 of 20·2 × 14·7 c. and 15 ll.; fair Turkish naskh; rubrications; dated A. H. 1080.]

471 الرسالة القدسيّة فى تحقيق عقايد اهل السنّة السنيّة **Qq. 89[2]**

Ar-Risālatu'l-qudsiyya fī taḥqīqi 'aqā'idi ahli's-Sunnati's-saniyya, a treatise on the doctrines of the Sunnīs, by *Muḥammad b. Muḥammad al-Ghazzālī* (d. A. H. 505). See *H. Kh.*, No. 6266. [The MS. comprises ff. 40 of 19·5 × 13·5 c. and 21 ll., of which this part occupies ff. 12[b]–28[b], and is dated Shawwāl 26, A. H. 1181; scribe, Ḥājī Ḥasan b. Ibrāhīm. Written in clear naskh, with rubrications, between borders ruled in red.]

472 رسالهء متن الفرايض **Ll. 6. 18[3]**

A treatise on *Inheritance* &c., by *Qāḍī Abū Ḥāmid Muḥammad b. 'Alī b. Abī Ṭālib.* See *P. C.*, No. cccxxviii[3], p. 410.

473 رسالهء مختصر فى حلّ اللّغة **Add. 2986**

A compendious Persian dictionary, by *Ḥusayn b. 'Abdu'ṣ-Ṣamad.* See *P. C.*, No. cxlviii, p. 235.

474 رسالة فى معرفة وجود البارى Ll. 6. 18[9]

A treatise on *the Being of God* by *Sayyid Sharīf Jurjānī.* See *P. C.*, No. cccxxviii[9], pp. 412–413.

رسالة الشيخ ناصر بن السيّد بنهان فى مذاهب عمان Add. 3238

See untitled MSS. II, § iv, under Ibāḍī books.

475 رسالة فى النقود القديمة و الاسلاميّة Add. 746[6]

A treatise on *ancient coins*, and on *the coins of the Caliphs*, by *Shaykh Taqī'u'd-Dīn al-Maqrīzī*, dealing especially with the coinage of Egypt, down to A. H. 806. [The MS. has been described above under No. 157. This tract occupies ff. 138–148, and has no separate colophon.]

476 رسالة المهدى الى اهل مكّة Qq. 44[2]

Letter from the Caliph al-Mahdī to the people of Mecca on the reverence due to the Sacred City. [For description of MS. see Nos. 17 and 47 *supra*. This letter occupies ff. 220b–224b.]

477 رشد اللبيب الى معاشرة الحبيب Qq. 130

Rushdu'l-Labīb ila mu'āsharati'l-Ḥabīb, a treatise on the Ars Amandi in 14 chapters, by Shaykh Ibn Qulayta Abu'l-'Abbās Aḥmad b. Muḥammad b. 'Alī al-Yamanī (d. A. H. 231). See *H. Kh.*, No. 6454. [Ff. 68 of 20·0 × 16·4 c. and 22 ll.; fair naskh; rubrications; dated Ṣafar, A. H. غركو (= 1226).]

478 رقعات بيدل Add. 751

Letters of Mīrzā 'Abdu'l-Qādir Bīdil. See *P. C.*, No. cxciii, p. 284.

479 رقعات ظهورى Add. 2998

Letters of Nūru'd-Dīn Muḥammad Dhuhūrī. See *P. C.*, No. clxxxvii, pp. 279–280.

480 رمز و اشارههای عالمگیری **Oo. 6. 37²**

A collection of 'Ālamgīr's Letters entitled *Ramz u ishāra-hā-yi 'Ālamgīrī.* See *P. C.*, No. xcix, p. 174.

481 **Qq. 17**

روح الروح فيما حدث بعد المائة التاسعة من الفتن و الفتوح

Rawḥu'r-rūḥ fī-mā ḥadatha ba'da'l-mi'ati't-tāsi'ati mina 'l-fitan wa'l-futūḥ, a history of Yemen from A. H. 900 to A. H. 1029, by *'Īsā b. Luṭfu'llāh b. al-Muṭahhar.* See *B. M. A. C.²*, pp. 381–384. [The MS. comprises ff. 272 of 33·0 × 22·0 c. and 31 ll., of which this portion occupies ff. 194ᵇ–265ᵇ. A note at the end of the first part states that this copy was transcribed from one "on which was the author's writing." It is dated Shawwāl 18, A. H. 1206, and was collated in the following year.]

482 روزنامهء مولانا غياث الدين نقّاش ايلچئ خطای **Dd. 12. 6**

A Turkī translation of the *Journal of Mawlānā Ghiyāthu 'd-Dīn Naqqāsh*, one of the ambassadors sent by Shāh Rukh to Pekin in A. H. 823 (end of A. D. 1420). The original account, written in Persian, is contained in the *Maṭla'u's-Sa'dayn* (*q. v.*), and has been published, with a translation, by Quatremère, in vol. xiv of the *Not. et Extraits de la Bibl. du Roi* (pp. 308–341, text; pp. 387–426). This translation was made by Hājī b. Muḥammad of Ardistān for the Turkish governor of that town, Amīr Zaynu'd-Dīn Nūr 'Alī Beg Maḥmūdlū, in A. H. 900 (A. D. 1494–5). [Ff 95 of 17·7 × 9·7 c. and 9 ll.; written in a beautiful, clear ta'līq between gold borders, with gold and blue 'unwān. Transcribed by Ḥasan the Scribe of Iṣfahān. It is entitled *Tārīkh-i-Khaṭā'ī.*]

483, 484 روض الاخيار المنتخب من ربيع الابرار **Qq. 18**
Qq. 288

Two copies of the *Rawḍu'l-akhyār al-muntakhab min Rabī'i'l-abrār* of [*Muḥyī'u'd-Dīn*] *Muḥammad b. Qāsim b. Ya'qūb.* See *H. Kh.*, No. 6558; *B. M. A. C.¹*, p. 513; *B. M. A. C.²*, p. 715; editions of Cairo and Bulāq, A. H. 1279, 1280. [**Qq. 18** comprises ff. 200 of 32·0 × 20·8 c. and 21 ll.; fair naskh;

rubrications; dated A.H. 1193. **Qq. 288** comprises ff. 149 of 23·9 × 16·1 c. and 25 ll.; good naskh; rubrications; dated A.H. 1178; scribe, 'Umar aṣ-Ṣaydāwī.]

485 روض الناظر و نزهة الخاطر **Qq. 119²**

Rawḍu'n-nādhir wa nuzhatu'l-Khāṭir, selections from the Dīwān of *'Alī b. Muḥammad al-Balātinsī*, beginning, after a very brief doxology:—

و بعد، فهذا اشعار سنح فى خاطرى ان اجمعها من كتاب روض الناظر و نزهة الخاطر هو ديوان الاديب جامع كلّ معنى و لفظ غريب بلفظ وجيز قريب حسّان زمانه و سحبان آوانه على بن محمّد البلاطنسى نسبًا الشافعى مذهبًا الصهيونى مولداً الدمشقى منشاة و بلداً آلخ

The MS. is described *infra, s. v.* منتخب الاشعار العربيّة. This portion occupies ff. 131ᵇ–172ᵇ, and has no date or colophon.

486 روضة الشهداء **Add. 1079**

The *Rawḍatu'sh-shuhadā*, or "Garden of Martyrs" by *Ḥusayn Wā'idh-i-Kāshifī*. See *P. C.*, No. lxv, p. 122.

487–499 روضة الصّفا **Nn. 1. 19** (vols. i, ii) **Gg. 4. 22** **Gg. 4. 23** (vols. i–v) **Oo. 6. 9** (vol. vi) **Add. 180** **Add. 183** **Add. 184** (vols. i–v) **Add. 229** (*Khātima*) **Add. 243** **Add. 244** (vols. i, ii) **Add. 245** (vol. iv) **Add. 246** (vol. v) **Add. 247** (vol. vi)

Thirteen volumes containing various portions of *Mīr-khwānd's* well-known *Rawḍatu'ṣ-Ṣafā*. See *P. C.*, Nos. xliv–lvi, pp. 105–114.

500 روضة المناظر **Add. 2932**

The *Rawḍatu'l-manādhir fī akhbāri'l-awā'il wa'l-awākhir* by *Shaykh* [*Muḥibbu'd-Dīn*]* *Abu'l-Walīd Muḥammad b.*

* So in title of MS., but a confusion seems to have been made between the father and the son.

ash-Shiḥna. See *H. Kh.*, No. 6601, and No. 11616, at end of article; Wüstenfeld's *Geschichtschr. d. Araber*, No. 460; *B. M. A. C.*[2], pp. 288, 824, &c. [Ff. 148 of 18·0 × 13·0 c. and 19 ll.; fair naskh; rubrications; margins scribbled on throughout; scribe, Ḥasan b. Muḥammad b. 'Ulyūn; not dated.]

501 رياض الصنايع قطبشاهی در علم عروض و قافيه **Add. 212**

Riyāḍu's-ṣanāyi'-i-Quṭbshāhī, a treatise on Prosody and Rhyme, by *Ulfatī b. Ḥusaynī of Sāva.* See *P. C.*, No. clxxxi, pp. 271–272.

502 زاد المسافر و نزهة المقيم و الحاضر **Qq. 182**[2]

Zādu'l-musāfir wa nuzhatu'l-muqīm wa'l-ḥāḍir, a collection of historical anecdotes and poems compiled for—

امير المومنين القائم بالحقّ المبين خليفة اللّه على كافة المسلمين امير المومنين المؤيّد خليفة الجزيرة الخضرا ادام الله فى الخافقين ذكرا'

by an unnamed author. [The MS. comprises ff. 178 of 20·3 × 13·8 c. and 21 ll.; of which this work occupies ff. 102–176; fair naskh; rubrications; no date or colophon.]

503 زبدة الامثال **Add. 3215**

The *Zubdatu'l-amthāl*, a collection of Arabic proverbs in 20 chapters, by *Muṣṭafā b. Ibrāhīm.* [Ff. 118 of 20·4 × 11·0 c. and 11 ll.; large, rather sprawling naskh; rubrications; dated Monday, 26th of Muḥarram, A. H. 1038.]

504 زبده فى علم الصرف **Oo. 6. 43**[4]

Zubda fi 'ilmi'ṣ-ṣarf, a treatise on the Arabic defective verbs, by *Dhahīr b. Maḥmūd b. Mas'ūd al-'Alawī.* See *P. C.*, No. clxxvi[4], pp. 261–262.

505 الزهر الباسم فى احوال عبد الله بن القاسم، Qq. 26[2]

A short biography of *'Abdu'llāh b. al-Qāsim b. al-Hādī b. Ibrāhīm*, by his son, *Sayyid 'Alī b. Amīru'l-Mū'minīn Sharafu 'd-Dīn Yaḥya b. Shamsu'd-Dīn*, entitled *Az-Zahru'l-bāsim fī aḥwāli 'Abdi'llāh b. al-Qāsim*, beginning :—

اما بعد، فهذه ترجمة شيخى و والدى شيخ الاسلام متّع الله به آمين، و قد جعلتها فصولًا ستّة آلخ

[The MS. has been noticed above under Nos. 39 and 135. See also No. 522 *infra*. This portion occupies ff. 136a–139b. The work was concluded in Shawwāl, A. H. 965.]

506 زهر الرياض فى ردّ ما شنعه القاضى عياض، Add. 791

Zahru'r-Riyāḍ fī raddi mā shana'ahu'l-Qāḍī 'Iyāḍ, "a refutation of the attack of al-Qāḍī 'Iyāḍ upon him (*i.e.* ash-Shāfi'ī) who made the invocation of blessings upon the Prophet an obligatory part of the legal prayer; by *Quṭbu'd-Dīn Abu'l-Khayr Muḥammad b. Muḥammad al-Ḥaydarī al-Dimashqī ash-Shāfi'ī*." See *B.M.A.C.*[2], No. 323, pp. 206–207, and *H.Kh.*, No. 6897. [The MS. comprises ff. 49 of 17·5 × 13·0 c. and 21 ll.; large, clear naskh; rubrications; the colophon, transcribed from another MS., corresponds in substance and date, and almost in form, with that given in the British Museum copy already referred to, and is followed by a short doxology.]

507 زهر الكمام فى قصّة يوسف عليه السلام Qq. 281

Zahru'l-Kumām fī qiṣṣati Yūsuf 'alayhi's-salām, the Story of Joseph, by *Abū 'Alī 'Umar b. Ibrāhīm al-Anṣārī*. See *H.Kh.*, No. 6906; *L.C.*, vol. iv, p. 272. [Ff. 122 of 25·1 × 17·2 c. and 23 ll.; dated A. H. 862; good, clear naskh; pointed, with rubrications.]

508 الزيج الممتحن العربى Gg. 3. 27

Az-Zīju'l-mumtaḥanu'l-'arabī, astronomical and astrological tables, calculated from A. H. 601 to A. H. 1500, in thirty

chapters, based on the *Zīju'l-mumtaḥanu'l-Khazā'inī* of *Muḥammad b. Abī Bakr al-Fārsī* (see *H. Kh.*, No. 6960), which is also contained in the volume, as well as sundry other treatises and tables on the same subject, as follows:—

(1) Ff. 1–16, the above-mentioned work, beginning:—

الحمد لله خاتمة كلّ ختام و فاتحة كلّ كلام آلخ

(2) Ff. 17–55, tables, followed by explanatory notes as to their use. (3) Ff. 56–67, the *Zīj* of *Muḥammad b. Abī Bakr al-Fārsī* above mentioned, in forty chapters. (4) Ff. 68–120, more tables, including some for the reduction of one calendar to terms of others. (5) Ff. 121–131, a treatise on Judicial Astrology in four *Maqālas*, the first containing 22 chapters, the second 12, the third 21, and the fourth 3. [Ff. 131 of 28·9 × 22·0 c. and 30–50 ll.; old, carefully written naskh; rubrications; not dated.]

509 **زيج نامه** **Add. 1248**

An anonymous Turkish Almanac (*Zīj*) for the year following the Nawrūz of A. H. 1200 (20th of Jumāda I, = 21st of March, A. D. 1786), dedicated to Sulṭān 'Abdu'l-Ḥamīd I. [Ff. 8 of 21·2 × 14·3 c. and 33 ll.; beautifully written and ornamented with gold and colours.]

510 **زينة المجالس** **Add. 834**

The *Zīnatu'l-majālis*, a large collection of stories and anecdotes, compiled by *Majdu'd-Dīn Muḥammad al-Ḥasanī*. See *P. C.*, No. cccxvii, pp. 396–398.

511, 512 **سبحة الابرار** **Ff. 5. 9[1]** **Add. 220[2]**

The *Subḥatu'l-Abrār* of *Mullā Jāmī*. See *P. C.*, Nos. ccxv[1] and ccxcii[2], pp. 307–308 and 375–376.

513 **سراج اللّغة** **Add. 795[1]**

The *Sirāju'l-lughat*, part ii, a dictionary of rare Persian words, by *Sirāju'd-Dīn 'Alī Khān*. See *P. C.*, No. cxlvii, pp. 232–233.

514 سرّ الاسرار فى معرفة منافع الجواهر والاحجار Dd. 4. 28[2]

Sirru'l-asrār fī ma'rifati manāfi'i'l-jawāhir wa'l-aḥjār, a work on precious stones by *Abu'l-'Abbās Aḥmad al-Abūtījī*. [The MS. has been described above under Nos. 31 and 440. This portion occupies ff. 55–99. No date or colophon.]

515 سرّ ربّانى دقايق الميزان كشف الاسرار Add. 266[1]

Sirr-i-Rabbānī ("the Divine Mystery"), a treatise on what is called "the New Medicine" (الطبّ الجديد), or "the New Medicine of Alchemy" (الطبّ الجديد الكيمياوى), apparently after Paracelsus. The above title stands at the head in red ink, but is not mentioned in the text, which begins abruptly:—

فهذا كتاب الطبّ الجديد الكيمياوى الذى اخترعه براكلسوس يشتمل على مقدّمات و مقالات فى تعريف الكيميا و بيان الحاجة اليها و الغرض منها'

[The MS. contains ff. 125 of 20·2 × 14·6 c. and 23 ll.; poor naskh in first and third parts, good in second. It contains three separate works, of which the above stands first and occupies ff. 1–64. It ends as abruptly as it begins, and has no date or colophon.]

516, 517 سقط الزند Ff. 1. 1 Qq. 83[2]

Two copies of the *Siqtu'z-Zand*, or *Dīwān* of *Abu'l-'Alā al-Ma'arrī*. See *H. Kh.*, No. 7187; *B. M. A. C.*[1], pp. 282, 489, 491, 650; *B. M. A. C.*[2], No. 1051, pp. 664–665; *V. C.*, vol. i, pp. 444–445; *L. C.*, ii, pp. 54–55, &c. [**Ff. 1. 1** comprises ff. 148 of 22·1 × 15·5 c. and 10 ll.; large, untidy naskh; rubrications; dated 18th of Sha'bān, A. H. 1048. **Qq. 83** has been partially described under No. 424 *supra;* this second portion of it comprises ff. 100–170, is written in the same hand and style as the first portion, and is dated Rajab, A. H. 1109. Scribe, Yūsuf b. Muḥammad, commonly called Ibnu'l-Wakīl.]

518 سقطات العوامّ **Ll. 6. 18[2]**

Saqaṭātu'l-'awāmm, or "Popular Errors," by *Kamāl-Pāshā-záda.* See *P. C.*, No. cccxxviii, p. 410.

519 سكّردان **Qq. 226**

The *Sukkardān* of *Ibn Abī Ḥajala.* See *H. Kh.*, No. 7191; *B. M. A. C.*[1], pp. 156, 348, 562; *B. M. A. C.*[2], p. 350; printed at Bulāq, A. H. 1288. [Ff. 80 of 21·2 × 15·7 c. and 21 ll.; clear but badly-formed naskh; rubrications; transcribed at Constantinople, 22nd of Dhu'l-Ḥijja, A. H. 983, by Muḥammad b. Ibrāhīm of Latakia.]

520 سكنتلا **Add. 566[4]**

A Hindustānī translation of part of the *Sakuntalā* made in A. D. 1800–1801 by command of Col. Scott of Lucknow and John Gilchrist, apparently by one Kādhim 'Alī, transcribed by Prof. Samuel Lee. See *P. C.*, No. cccxiv, pp. 404–405.

521 سلافة العنب فى مفاخرة الروضة و بير العرب **Qq. 5[2]**

Salāfatu'l-'anab fī mufākharati'r-rawḍati wa bi'ri'l-'Arab, by *Sayyid Ṣafī'u'd-Dīn Aḥmad b. Ḥusayn.* The prose portion, beginning:—

الحمد لله الذى جعل الحدائق نزهة الحدق آلخ

is preceded by a poem, beginning:—

يا مهديا للعطر و المسك لصّه،

[The MS. has been described above, under No. 336. This portion of it occupies ff. 12–27. No date or colophon.]

522 سلسلة الذهب **Qq. 26[1]**

Silsilatu'dh-dhahab, an account of the ancestors and family of Sayyid Jamālu'd-Dīn al-Hādī b. Ibrāhīm b. 'Alī by *Sayyid Shamsu'd-Dīn Aḥmad b. 'Abdu'llāh*, beginning:—

الحمد لله الذى اسبغ علينا نعمة باطنة و ظاهرة آلخ

[Ff. 166, of which this work occupies ff. 4–135, of 29·5 × 20·1 c. and 21 ll.; fair naskh; rubrications; dated Muḥarram, A. H. 1080.]

523, 524 سُلْوَانُ المطاع فى عدوان الاتباع **Qq. 71 Qq. 80**

Two copies of the *Sulwānu'l-muṭā' fī 'udwāni'l-atbā'* [or -*ṭibā'*], by *Abū 'Abdu'llāh Muḥammad b. Abū Muḥammad b. Muḥammad b. Dhafr*, called *Ḥujjatu'd-Dīn*, of the tribe of Quraysh, of the city of Mecca. See *H. Kh.*, No. 7227; *B. M. A. C.*[1], pp. 663, 695, 502[b]; *B. M. A. C.*[2], p. 732; *V. C.*, vol. i, pp. 355–356; the lithographed Cairo (A. H. 1278) and printed Tunis (A. H. 1279) editions; the Italian translation of Amari, and the English translation based on this last (London, 1852), &c. [**Qq. 71** comprises ff. 75 of 19·5 × 14·8 c. and 17 ll.; large, clear naskh; headings written in colours; dated Rabī' I, A. H. 1066; scribe, al-Ḥājj Nūru'd-Dīn b. al-Ḥājj Aḥmad al-Fārskūrī. **Qq. 80** comprises ff. 88 of 18·1 × 12·5 c. and 15 ll.; good, clear naskh; rubrications; dated Sha'bān, A. H. 772; scribe, Aḥmad b. 'Alī b. Aḥmad al-Kātib al-Bayḍāwī.]

525 سلوة المحزون فى جملة فنون **Add. 2893[2]**

[Ff. 134–159.] *Sulwatu'l-maḥzūn fī jumlati funūn shattā, mina'l-ghazali'l-fā'iq wa'l-ḥikmat wa'l-adabi'r-rā'iq*, being selections from the *Dīwān of Rāshid b. Khamīs al-Ḥabasī* arranged in alphabetical order according to the final letters, compiled by Sulaymān b. Bal'arab in A. H. 1145. The MS. is described above under No. 400. It was transcribed in A. H. 1271.

526, 527 السلوك لمعرفة دول الملوك **Qq. 276 Qq. 41**

Two volumes of the *Sulūk li-ma'rifati'l-mulūk* of *Taqi'u 'd-Dīn Aḥmad b. 'Alī b. 'Abdu'l-Qādir al-Maqrīzī*, the first containing the beginning of the work down to A. H. 710; the second from A. H. 831 to A. H. 847. See *H. Kh.*, No. 7240; Wüstenfeld's *Geschichtschr. d. Arab.*, p. 211, No. 4; *B. M. A. C.*[2], p. 289. [**Qq. 276** comprises ff. 213 of 26·4 × 17·7 c. and 29 ll.; good, scholarly naskh; rubrications; '*unwān* in gold and colours; not dated, but probably not much later than the date of the author. **Qq. 41** comprises ff. 138 of 26·8 × 17·5 c.

and 27 ll.; fair naskh; rubrications; marginal notes; no date or colophon.]

528 سنگهاسن بتّیسی **Add. 414**

A Persian translation of the *Singhāsan-Battīsī*, or thirty-two Tales of the Throne. See *P. C.*, No. cccxviii, p. 398.

529 سورة المجادلة **Gg. 6. 40[1]**

Sūra lviii (the *Sūratu'l-Mujādala*) of the Qur'ān. [The MS. consists, save for these first 4 ff., of Malay treatises, and has been described, together with the other Malay MSS. which came to us from the library of Erpenius, by Dr Van Ronkel in his *Account of Six Malay MSS. of the Cambridge University Library*, pp. 8–9. The MS. comprises altogether ff. 111 of 18·8 × 15·2 c. and 12–15 ll.]

530 سورة يٓسٓ **Dd. 15. 7[1]**

Sūra xxxvi (the *Sūratu Yā-Sīn*). [The MS. comprises ff. 93 of 10·1 × 6·9 c. and 7 ll.; written in a fair Turkish naskh, which varies in different portions of the MS. This portion only occupies ff. 1–9.]

531 سيرة الامير ظاهر العمر **Qq. 90**

Sīratu'l-Amīr Dhāhiru'l-'umr, a Biography of the Amīr Dhāhiru'l-'umr, who was governor of 'Akkā (St Jean d'Acre) in A. D. 1750, being then 63 years of age, and who was killed at the age of 90, having then held the position of governor for 27 years; translated from the French into Arabic by an anonymous translator. Begins abruptly after the title:—

فهذا الشيخ و الامير الضاهر (*sic*) العمر الذى فى ايّامه خوف الباب العثمانى بافعاله و حروبه كان من اصل العرب و هو من قبيلة صغيرة من قبايل العرب آلخ

[Ff. 28 of 18·2 × 12·0 c. and 16 ll.; fair naskh; no date or colophon.]

532 سيرة الاسكندر بن داراب الرومى المقدونى Qq. 4

Sīratu'l-Iskandar, the romantic and fabulous history of Alexander the Great, by *Ibrāhīm b. Mufarrij aṣ-Ṣūrī.* See *B.M.A.C.*[1], pp. 329–330; *cf. V.C.*, ii, p. 30 for a Turkish work of similar character. [Ff. 287 of 30·6 × 21·3 c. and 27 ll.; poor naskh; rubrications; no date.]

533 السيرة الجلّيّة المسمّاة سعد السعود البوسعيديّه Add. 2893[3]

As-Sīratu 'l-jilliyya al-musammat Sa'du 's-Su'ūdi 'l-Bū-Sa'īdiyya, a history of the Bū-Sa'īd dynasty of 'Ummān from Aḥmad b. Sa'īd b. Aḥmad b. Muḥammad al-Bū-Sa'īdī, the first ruler of the family, to Sa'īd b. Sulṭān b. Aḥmad b. Sa'īd al-Bū-Sa'īdī, A. H. 1219. [For description of MS. see Nos. 400 and 525 *supra.* This portion occupies ff. 161–191, and its transcription was completed on the 27th of Shawwāl, A. H. 1271.]

534 سيرة سندباد البحرى و سندباد الحمّال Add. 1065

The first part (الجزؤ الاوّل) of the Story of Sindibād the Sailor and Sindibād the Porter. [Ff. 106 of 14·6 × 9·8 c. and 9 ll.; poor naskh; not dated.]

535, 536 السيرة العجيبه (سيرة بنى هلال) Qq. 52 / Qq. 15

Qq. 52 is a volume containing parts of the voluminous romance, in mixed prose and verse, entitled the *Sīratu Banī Hilāl*, or the *Sīratu Abī Zayd.* See Lane's *Manners and Customs of the Modern Egyptians*, vol. ii, pp. 114–125; *Cat. of Arabic printed books in Brit. Mus.*, i, pp. 638–642; *B.M.A.C.*[2], pp. 743–744. The first fragment occupies at least 200 ff., and is followed by another fragment on smaller-sized paper, comprising about 60 ff. This is imperfect at the beginning, but concludes with a colophon giving the scribe's name as Muḥammad b. al-Ḥājj Ramaḍān al-'Aṭṭār, and the date of transcription as Monday, 14th of Dhu'l-Ḥijja, A. H. 1122, the last page, including the colophon, being in duplicate. This is followed by fragments of 7 and 6 consecutive leaves

respectively, and these by 7 leaves, mostly disconnected. **Qq. 15** contains part of the same romance, and bears the title *Qiṣṣatu Abī Zaydi'l-Hilālī*. It comprises ff. 180 of 31·8 × 21·2 c. and 31 ll.; is written in a large and clear but ugly naskh, and has no colophon.

537–548 سيرة عنتر **Qq. 94–Qq. 105**

Twelve volumes containing a continuous text of the voluminous Romance of 'Antar (*Sīratu 'Antar*). The leaves measure 22·4 × 15·4 c., and the colophon at the end of the last volume is dated A. H. 1195. See *B. M. A. C.*[1], pp. 319–324, 663–665, and 697, and the note at the foot of p. 319; *L. C.*, i, pp. 348–9, v, pp. 170–1; *V. C.*, ii, pp. 4–13; von Kremer's *Culturgeschichte*, vol. ii, pp. 358 and 478.

549, 550 سِيَر المتأخّرين **Add. 408 Add. 409**

The *Siyaru'l-Muta'akhkhirīn* of *Ghulām Ḥusayn aṭ-Ṭabāṭabā'ī*, in 2 vols. See *P. C.*, Nos. ci–cii, pp. 176–177.

551–579 سيرة المجاهدين **Qq. 246–Qq. 274**

The *Sīratu'l-Mujāhidīn* in 29 volumes, the popular romance of *Dalhama*. See *B. M. A. C.*[2], Nos. 1173–1182, pp. 741–743; Lane's *Modern Egyptians*, ch. xxiii. The 29 vols. consist of 56 parts, the last ending with a colophon dated Muḥarram 4, A. H. 1229, and giving the scribe's name as Ḥamwah (حموه) b. al-Ḥājj Aḥmad Zākūr al-Maghribī al-Fāsī. Size of page, 20·6 × 16·0 c.

580 سيرة و مديح محمّد النبىّ **Add. 226**

A small volume of ff. 25 of 19·6 × 15·2 c. and 9 ll., without colophon, entitled *Sīrat wa madīḥu Muḥammad an-Nabī*, and under this, in Archdeacon Lewis's hand, "*Vitæ modus et elogia Prophetæ Mahomedis, liber Arabicè scriptus, nitidissimâ manu*, 4°, *multa comminiscens de infantiâ Mahomedis*," a title which adequately describes its contents. It begins:—

الحمد لله الّذى شرّف الانام بصاحب المقام الاعلى آلخ

581 شارق المعرفة Add. 778[1]

An exposition of the Vedānta philosophy, entitled *Shāriqu 'l-Ma'rifat*, by *Shaykh Abu'l-Fayḍ Fayyāḍī*. See *P. C.*, No. xxxv, pp. 94–96.

582–585 شاهنامه Nn. 1. 20 Add. 269 Add. 312 Add. 835

Four copies of the *Shāh-nāma* of *Firdawsī*. See *P. C.*, Nos. cxcvi–cxcix, pp. 286–290.

586–588 شاه و درویش Ll. 6. 7 Add. 1043 Add. 3150[2]

Three copies of *Hilālī's* well-known poem entitled *Shāh u Darvīsh*, or *Shāh u Gadā*. See *P.C.*, Nos. cclxxxiii–cclxxxv, pp. 365–367.

شذور الذهب

See *s. v.* كتاب.

589 شرايع الاسلام Add. 3410

Two treatises on Muḥammadan law, in Arabic, with interlinear translation in Malay, without specific title or date, written on paper concerning which a former possessor has penned the following note:—"Sir Frederic Madden calls this Javanese paper made from the leaves of a tree [of] the Mulberry species." The MS. comprises ff. 148 of 28·8 × 19·8 c. and 7 ll. each of Arabic text and interlinear translation. The first treatise occupies ff. 3–137; the second, ff. 138–146. The first begins:—

الحمد لله الذى فرّض علينا تعلّم شرايع الاسلام آلخ

The second begins:—

الحمد ذى (*sic*) الجلال و شارع الحرام و الحلال.... و بعد
هذه زُبَدٌ نظمتها ابياتها الف بما قد زدتها يسهل حفظهما آلخ

590 شرح اربعين حديثا Dd. 6. 24

Forty traditions collected by the *Qāḍī Muḥammad b. 'Alī b. 'Abdu'llāh b. Wad'ān al-Mawṣilī*, with explanation and

commentary. See *H. Kh.*, No. 382. [Ff. 38 of 18·2 × 13·3 c. and 19 ll.; clear but ungraceful naskh; dated Ramaḍān, A. H. 863; scribe, Sulaymān b. Fāḍil.]

591 شرح اشكال التأسيس **Add. 3261**

Sharḥu ashkāli't-ta'sīs, a work on Mathematics, by *Sayyid Shamsu'd-Dīn Samarqandī*, with commentary of *Mūsā b. Muḥammad* called *Qāḍī-zāda-i-Rūmī*. See *H. Kh.*, No. 804; *B. M. A. C.*[1], pp. 186, 618; *B. M. A. C.*[2], pp. 511, 513, 524. [Ff. 30 of 18·2 × 13·2 c. and 23 ll.; good, clear naskh; dated Rajab 6, A. H. 883; scribe, 'Abdu'l-Qādir b. Ibrāhīm.]

592–595 شرح الفيّة ابن مالك **Mm. 6. 23 Oo. 6. 45 Add. 773 Add. 820**

Four commentaries on the *Alfiyya* of *Ibn Mālik*. **Mm. 6. 23,** originally containing 97 ff., is interleaved, and contains notes by Erpenius, to whom it formerly belonged. The leaves measure 21·3 × 14·2 c. and contain 28 ll.; f. 1 is missing, and with it the beginning and title of the book. The MS. is not dated, and is written in a Maghribī hand by no means easy to read. **Oo. 6. 45** contains the *Alfiyya* with a running commentary in Persian by *Sulṭān Muḥammad b. 'Alī of Kāshān*. See *P. C.*, No. clxxiii, pp. 257–258. **Add. 773** contains the *Alfiyya* with *Ibn 'Aqīl's* commentary (published by Dieterici, Leipzig, 1850), and comprises ff. 193 (to which is prefixed table of contents comprising 2 ff.) of 19·0 × 14·5 c. and 23 ll.; fair naskh with rubrications; no date, but a note of ownership is dated A. H. 1197. **Add. 820** contains the *Alfiyya* with the commentary of *al-Ushmūnī*, and comprises ff. 456 of 21·6 × 15·0 c. and 23 ll.; clear, but ugly naskh; rubrications; not dated.

596 شرح الامثله **Add. 238**[3]

Sharḥ-i-amthila, paradigms of Arabic verbs. See *P. C.*, No. clxxxiii, p. 275.

597 شرح الانموذج **Add. 793**

The *Inmūdhaj* of *Zamakhsharī*, with the commentary of *Jamālu'd-Dīn Muḥammad b. 'Abdu'l-Ghanī al-Ardabīlī*. See

H. Kh., No. 1390; *B. M. A. C.*[1], p. 692; cf. *B. M. A. C.*[2], p. 811ª. [Ff. 73 of 17·0 × 13·0 c. and 17 ll.; poor but legible nasta'līq; no date or colophon.]

شرح ایساغوجی **Add. 417**[7]

[Ff. 123ª–130ᵇ.] A Commentary on the *Īsāghūjī* of *Shaykh Athīru'd-Dīn al-Abharī*. See No. 115 *supra*, and *P. C.*, No. clxxvii, p. 263.

شرح بانت سعاد **Qq. 197**[18]

[Ff. 220ᵇ–230ª.] A Commentary on the "*Bānat Su'ād*" of *Ka'b b. Zuhayr*, beginning:—

اخبرنا الشیخ الامام الفقیه العفیف الصالح ابو الحسن مرتضی ابن حاتم ابن مسلم المقدسی آلخ

Dated A. H. 1157. For description, see Part II under MSS. of Miscellaneous Contents.

598 شرح بوستان سعدی **Add. 818**

A Commentary on the *Būstān* of *Sa'dī*, by *'Abdu'l-Wāsi' Hansawī*. See *P. C.*, No. ccxl, pp. 334–335.

599 شرح پند نامهٔ عطّار **Dd. 11. 16**

The *Pand-nāma* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*, with *Shem'ī's* Turkish commentary. See *P. C.*, No. ccxx, pp. 311–312.

600 شرح التهذیب **Add. 585**

The *Tahdhību'l-manṭiq wa'l-kalām* of *Taftāzānī* (d. A. H. 792), with running commentary of *Mullā 'Abdu'llāh Yazdī* (d. A. H. 1015). See *H. Kh.*, No. 3786; *B. M. A. C.*[2], p. 501. [Ff. 60 of 22·0 × 14·5 c. and a variable number of lines; bad Indian ta'līq, verging at times on nīm-shikasta; very inaccurate text; not dated, but quite modern; scribe, Ibrāhīm-i-Naṣrābādī.]

601 شرح دیوان المتنبّی **Qq. 114**

The first part (= pp. 1–372 of Dieterici's ed.) of the *Dīwān of Mutanabbī* with the commentary of *Wāḥidī*. See Dieterici's

preface to his edition; *B. M. A. C.*[2], pp. 657–658, &c. [Ff. 320 of 20·8 × 15·0 c. and 15 ll.; good naskh, the text in larger characters than the commentary; dated 8th of Rabīʻ I, A. H. 985; scribe, Yaḥya b. Aḥmad al-ʻArīf.]

602 شرح رسالة ابن زيدون **Qq. 82**

A commentary on the *Risāla* of *Ibn Zaydūn*, described in the label on the back of the volume as that of aṣ-Ṣafadī (*Ṣalāḥu'd-Dīn Khalīl b. Aybak*, d. A. H. 764), beginning:—

الحمد لله الذى شرح صدرنا بالاسلام، و طرح بالاستغفار عنّا اعباء الآثام آلخ

See *H. Kh.*, No. 5932; *B. M. A. C.*[1], p. 489[a]; *B. M. A. C.*[2], pp. 639–641; *L. C.*, vol. i, pp. 241–260, &c. [Ff. 170 of 17·9 × 13·1 c. and 19 ll.; written in two quite different hands, both clear and good, the older comprising ff. 96–165; no date or colophon.]

شرح الستّين مسئلة **Add. 3257[8]**

[Ff. 65^b–77^b.] A commentary on the *Sixty Questions*, by *Shaykh Shihābu'd-Dīn ar-Ramlī*. See untitled MSS., II, § 2, under Mysticism.

603 شرح الشافية **Add. 769**

The well-known grammatical treatise of *Ibnu'l-Ḥājib* (d. A. H. 646) with the commentary of *Aḥmad b. al-Ḥusayn* [*H. Kh.*, al-Ḥasan] *al-Jārabardī* (d. A. H. 746). See *H. Kh.*, No. 7375; *B. M. A. C.*[2], p. 611 and references there given. [Ff. 200 of 21·9 × 16·1 c. and 19 ll.; fair Turkish nastaʻlīq; written in Erzeroum, A. H. 1100.]

604, 605 شرح شذور الذهب **Add. 625** **Add. 774**

Two copies of the author's commentary on [the Introduction to] the *Shudhūru'dh-Dhahab fī maʻrifati Kalāmi'l-ʻArab* of *Jamālu'd-Dīn b. Hishām al-Anṣārī*. See *H. Kh.*, No. 7434; *B. M. A. C.*[2], p. 617 and references there given. [**Add. 625** comprises ff. 114 of 22·6 × 15·7 c. and 21 ll.; fair naskh;

rubrications; no date. **Add. 774** comprises ff. 89 of 19·2 × 13·6 c. and 21 ll.; good naskh; rubrications; dated Sha'bān, A. H. 797; scribe, 'Umar b. Muḥammad b. 'Alī b. Yaḥyā ash-Shāfi'ī al-Ḥalabī.]

606 شرح الشمسيّة **Add. 583**

The commentary of *Quṭbu'd-Dīn Rāzī* on the well-known work on Logic entitled the *Shamsiyya* by *Najmu'd-Dīn 'Umar b. 'Alī al-Qazwīnī al-Kātibī.* See *H. Kh.*, No. 7667; *B. M. A. C.*[1], pp. 250, 456. [Ff. 104 of 25·0 × 16·4 c. and 17 ll.; poor nasta'līq; not dated; scribe, Hidāyatu'llāh.]

شرح شواهد الكشّاف **Qq. 125[1]**

Sharḥu Shawāhidi'l-Kashshāf, by *Qāḍī Muḥibbu'd-Dīn al-Ḥamawī.* See No. 267 *supra.*

607 شرح عروض ابن حاجب **Ll. 6. 17**

The commentary of *Shaykh Jamālu'd-Dīn 'Abdu'r-Raḥīm al-Asnawī* on the *'Urūḍ* (Prosody) of *Ibn Ḥājib.* See *H. Kh.*, No. 8126; *L. C.*, i, pp. 112–113. The proper title of the commentary is *Nihāyatu'r-Rāghib fī sharḥi 'urūḍi 'bni Ḥājib.* [Ff. 85, of which this work occupies ff. 1–72, of 18·2 × 13·7 c. and 19 ll.; ungraceful but fairly clear nasta'līq; rubrications; not dated.]

608 شرح غاية الاختصار **Qq. 193**

A commentary on the *Ghāyatu'l-ikhtiṣār*, also called the *Taqrīb*, of *Shihābu'd-Dīn Aḥmad b. al-Ḥusayn b. Aḥmad al-Iṣfahānī*, called *Abū Shiyā'*, by *Abū 'Abdu'llāh Muḥammad b. Qāsim*, who gives his commentary two alternative names, corresponding to the two titles of the text, *viz. Fatḥu'l-qarīb al-mujīb fī sharḥi alfāḏhi't-taqrīb*, and *al-Qawlu'l-mukhtār fī sharḥi ghāyati'l-ikhtiṣār.* See *H. Kh.*, No. 8497; *B. M. A. C.*[1], p. 135; *B. M. A. C.*[2], p. 197, where the editions of text and commentary are enumerated. See also *infra, s. v.* غاية. [Ff. 200, of which ff. 101–130 (= quires xi–xiii) are missing; 21·1 × 15·4 c., 13 ll.; large, poor naskh; rubrications; dated Tuesday, Shawwāl 7, A.H. 1023; transcribed by the grandson of Sayyid

Muḥammad Abu'l-'Abbās al-Ghumrī b. Shaykh Shihābu'd-Dīn b. Shaykh Aḥmad b. Shaykh 'Alī al-Jammāl an-Nabtītī.]

609 **Ll. 5. 22[1]**

شرح قصيدة ابى الاصبع عبد العزيز بن تمام العراقى

The commentary of *Abu Muḥammad 'Abdu'd-Dā'im al-Qayruwānī al-Maghribī* on the *qaṣīda* of *Abu'l-Aṣba' 'Abdu'l-'Azīz b. Tammām al-'Irāqī.* See *H. Kh.*, No. 9441. [The MS. comprises ff. 184 of 22·0 × 15·6 c. and (in this part) 21 ll. It contains 3 separate treatises, of which this, the first, occupies ff. 1–14. Not dated, but probably 14th or 15th century of our era.]

610 شرح القصيدة الخزرجيّة **Add. 775**

A commentary on the *Qaṣīdatu'l-Khazrajiyya* of *Ḍiyā'u 'd-Dīn Abū Muḥammad 'Abdu'llāh b. Muḥammad al-Khazrajī*, beginning :—

الحمد لله الذى بحمده نستفتح دهو الفتّاح العليم

The name of the commentator appears to be *al-Muqaddasī.* See *H. Kh.*, No. 9458 ; *B. M. A. C.*[1], pp. 237, 644 ; *B. M. A. C.*[2], p. 789[b]. [Ff. 99 of 18·1 × 13·5 c. and 15 ll.; large, clear naskh; rubrications ; dated Sha bān 8, A. H. 818 ; scribe, Muḥammad b. 'Alī ; written for Marjān al-Manṣūrī.]

611 شرح قصيدة ابن عبدون لابن بدرون **Dd. 3. 22**

Ibn Badrūn's commentary on the famous historical *qaṣīda* of *Ibn 'Abdūn.* See *H. Kh.*, No. 9444 ; *B. M. A. C.*[1], pp. 650, 143[a] ; Dozy's *Commentaire historique sur le poëme d'Ibn Abdoun*, Leyden, 1848; *B. M. A. C.*[2], pp. 669–670, &c. [Ff. 80 of 25·5 × 16·8 c. and 25 ll.; fair naskh ; rubrications, and text of poem in red ; dated the 27th of Jumāda I, A. H. 887 ; scribe, Ḥātim b. Ibrāhīm b. Aḥmad b. Ḥātim b.…b. Ḥusayn b. Yūsuf b. Muhalhil b. Najm b. Hilāl.]

612 شرح قصيده منفرجه **Qq. 211[1]**

A commentary on the *Qaṣīdatu'l-munfarija* of *Abu'l-Faḍl*

Yūsuf b. Muḥammad b. Yūsuf at-Tawzarī, commonly called *Ibnu'n-Naḥwī*, beginning :—

نحمد الله على جميل آلائه، و نشكره على عظيم نعمائه آلخ

See *H. Kh.*, No. 9508 ; *V. C.*, vol. i, p. 144 ; *L. C.*, ii, pp. 97–98 ; *B. M. A. C.*[1], pp. 86, 747, 398. [The MS. consists of ff. 174 of 19·6 × 14·1 c. and 21 ll., and comprises 7 separate treatises, of which this, the first, occupies ff. 1–8, and is dated the beginning of Muḥarram, A.H. 1056.] For part of another commentary in **Qq. 197** entitled *al-Farīdatu'l-mubtahija*, see *infra, s. v. Farīda.*

613 شرح كتاب الارشاد فى اصول الاعتقاد **Add. 3262**

The commentary, or rather criticism, of *Taqi'u'd-Dīn Mudhaffar ash-Shāfi'ī*, called *al-Muqtaraḥ* (cf. *H. Kh.*, No. 12734) on the *Kitābu irshād fī uṣūli'l-i'tiqād* of *Abu'l-Ma'ālī*, beginning :—

الحمد لله المبدى المعيد، الفاعل لما يريد، هادى من يشاء
من العبيد الى سبيل التحميد،

[Ff. 168 of 21·1 × 15·0 c. and 23 ll. ; good Maghribī hand ; rubrications ; no date.]

614 شرح كلمات الخلفاء الراشدين **Add. 264**

A hundred sayings of each of the Four Orthodox Caliphs, paraphrased and explained in Persian by *Rashīd al-Waṭwāṭ*. See *P. C.*, No. xx, pp. 46–48.

615 شرح لاميّة ابن الوردى **Add. 3246**

A commentary on the *Lāmiyyat* of *Ibnu'l-Wardī* (died in the plague of A. H. 749 after he had written a *maqāma* on it), ascribed in an almost obliterated inscription on the title-page to the *Shaykhu'l-Islām Shaykhu'l-'Arīyyu'l-'Āmirī* (الشيخ العرى العامرى), beginning :—

الحمد لله الحكيم الذى يوتى الحكمة من يشاء من عباده
العظيم امداده آلخ

The MS. is incomplete at the end. See *B. M. A. C.*[1], p. 295[a]; *B. M. A. C.*[2], pp. 682, 768; *V. C.*, vol. i, p. 478; iii, 512. The poem itself begins as usual:—

اعتزل ذكر الاغانى و الغزل' و قل الفصل و جانب من هزل'

[Ff. 29 of 19·8 × 14·2 c. and 21 ll.; fair naskh; rubrications; date and colophon missing.]

616, 617 شرح لامية العجم للدميرى **Add. 1062 Add. 1063**

Two copies of the commentary of *Kamālu'd-Dīn Muḥammad b. Mūsā ad-Damīrī* on the *Lāmiyyatu'l-'Ajam* of *aṭ-Ṭughrā'ī*. The commentary is properly entitled *Ghaythu'l-adab fī sharḥi Lāmiyyati'l-'Ajam*, and is based on that of *Ṣalāḥu'd-Dīn aṣ-Ṣafadī*. See *H. Kh.*, No. 11024 (vol. v, p. 292, l. 7–p. 293, l. 4); *B. M. A. C.*[1], p. 295 and n. *f*; pp. 286, 259; *B. M. A. C.*[2], pp. 668–9, &c. [**Add. 1062** comprises ff. 87 of 21·0 × 15·5 c. and 21 ll.; poor naskh; rubrications; dated Ṣafar 13, A. H. 1141; scribe, Ibrāhīm Ramaḍān al-Fayyūmī. **Add. 1063** comprises ff. 79 of 22·8 × 14·9 c. and 17 ll.; good naskh; rubrications; not dated.]

618 شرح لامية العجم للحضرمى **Qq. 211[4]**

The commentary of *Muḥammad b. 'Umar Baḥraq al-Ḥaḍramī* on the *Lāmiyyatu'l-'Ajam*. Its proper title is *Nashru'l-'alam fī sharḥi Lāmiyyati'l-'Ajam*. See *B.M.A.C.*[2], pp. 668–669, 763, and 793, and references there given. [The MS. has been described above under Nos. 9, 10, and 612. This portion of it occupies ff. 17[b]–56[a]. It is written in a clear but ungraceful naskh, and dated Monday, the 23rd of Jumāda II, A. H. 1047; scribe, Isma'īl al-Ḥusaynī.]

619, 620 شرح گلستان سعدى **Qq. 174 Dd. 5. 41**

Two commentaries on the *Gulistān* of *Sa'dī*, the first by *Ya'qūb b. Sayyid 'Ali* (Sayyid 'Alī-zāda) in Arabic; the second by *Shem'ī* in Turkish. See *P. C.*, Nos. ccxlviii–ccxlix, pp. 338–340.

621 شرح لباب الضريرى Add. 417[4]

[Ff. 63[a]–78[b].] A commentary on the *Lubāb* of *Abu'l-Ḥasan 'Alī b. Muḥammad b. Ibrāhīm aḍ-Ḍarīrī.* See *P. C.*, No. clxxvii, p. 263.

شرح مائة عامل

See *s. v.* عوامل الجرجانى *infra.*

622 شرح مثنوئ معنوى Add. 823

Ayyūb Pārsā's commentary on the *Mathnavī* of *Mawlānā Jalālu'd-Dīn Rūmī.* See *P. C.*, No. ccxxxi, pp. 326–7.

623 شرح المصابيح Oo. 6. 25

The second two-thirds of a commentary on the *Maṣābīḥ* of *Ḥusayn b. Mas'ūd al-Farrā al-Baghawī*, apparently by *Shamsu'd-Dīn Muḥammad* [*b. Mudhaffar al-Khalkhālī*]. See *H. Kh.*, No. 12128; *B.M.A.C.*[1], pp. 112, 540, 721; *B.M.A.C.*[2], pp. 81–83, 822–823; *V. C.*, vol. ii, pp. 85–86, &c. [Ff. 323 of 24·0 × 19·6 c. and 25 ll.; writing in second third (الثلث الثانى), ff. 1–114, a good, small naskh; in remainder of MS. a clear, but rather sprawling nasta'līq; rubrications and illuminated 'unwāns; dated Tuesday, the 11th of Rabī' II, A. H. 823; scribe, Muḥammad b. Ibrāhīm b. Muḥammad al-Ḥusayn al-Khayrī.]

624 شرح مطالع الانوار فى المنطق Ll. 6. 11

The commentary of *Quṭbu'd-Dīn Muḥammad b. Muḥammad ar-Rāzī at-Taḥtānī* on the *Maṭāli'u'l-anwār* of *Qāḍī Sirāju'd-Dīn Maḥmūd b. Abī Bakr al-Urmawī.* See *H. Kh.*, No. 12233; *B. M. A. C.*[1], pp. 249–250; *B. M. A. C.*[2], pp. 500–501, &c. [Ff. 74 of 18·3 × 13·2 c. and 19 ll.; small nasta'līq; rubrications.]

625 شرح المعرّبات Add. 783

The commentary on the *Mu'arrabāt* of *Kāfī*, consisting of Arabic paradigms and rules of grammar, with their application illustrated by the pointing (اعراب) of a number of

sentences. It begins abruptly with the definition of the *Kalima* (word) and the parts of speech. [Ff. 46 of 20·4 × 15·9 c. and a variable number of lines, text in red, interlinear commentary in black in smaller hand; transcribed by Aḥmad Ṣāliḥ for his Shaykh Sayyid 'Abdu'r-Razzāq Efendi Fattāḥī-zāda, and concluded on Sha'bān 4th, A. H. 1259.]

626 **شرح المعلّقات للتبريزى** **Qq. 212**

The commentary of *Shaykh Abū Zakariyā Yaḥyā b. 'Alī at-Tabrīzī*, called *Ibnu'l-Khaṭīb* (d. A. H. 502), on the Seven *Mu'allaqāt*. See *H. Kh.*, No. 12419; *B. M. A. C.*[1], pp. 259–260; *L. C.*, ii, p. 3; v, p. 265. [Ff. 94 of 21·9 × 15·1 c. and 23–26 ll.; beautiful, scholarly naskh, the commentary in smaller characters than the text; not dated.]

627 **شرح المعلّقات للزوزنى** **Qq. 132**

The commentary of *Abū 'Abdi'llāh al-Ḥusayn b. Aḥmad b. al-Ḥusayn az-Zawzanī* on the Seven *Mu'allaqāt*. See *H. Kh.*, No. 12419; *B. M. A C.*[1], pp. 257–259, 479; *B. M. A. C.*[2], p. 648; *V. C.*, i, pp. 429–430. [Ff. 102 of 20·6 × 15·3 c. and 21 ll.; good naskh, text in larger hand; transcription completed at the end of Muḥarram, A. H. 1190, by 'Uthmān b. al-Ḥājj 'Alī b. al-Ḥājj 'Abdu'r-Raḥīm al-Ḥalabī.]

شرح المقامات الحريريّة المسمّى بالمقالات الجوهريّه **Qq. 55**
Qq. 56

The commentary of *Khayru'd-Dīn b. Tāju'd-Dīn Ilyās* on the *Maqāmāt* of *Ḥarīrī*, entitled *al-Maqālātu'l-Jawhariyya 'ala'l-Maqāmāti'l-Ḥarīriyya*, in 2 vols. See *infra*, *s. v.* المقالات الجوهريّة.

628 **شرح مقصورة ابن دُريد للمكّى الطبرى** **Qq. 172**

A commentary on the *Maqṣūra* of *Ibn Durayd*, entitled (f. 2b, l. 16) *al-Āyātu'l-maqṣūrāt 'ala'l-abyāti'l-maqṣūrāt*, by *al-Makkī aṭ-Ṭabarī* (according to an inscription on f. 1a). The author of the commentary describes himself as the author of another work entitled *'Uyūnu'l-masā'il min a'yāni'r-rasā'il*. The commentary begins:—

يا من منح الائمّة الاعلام، بمقصورات الخيام، الممدودة الاطناب، آلخ

See *H. Kh.*, No. 12807; *B.M.A.C.*[1], pp. 258, 277; *B.M.A.C.*[2], pp. 597, 649, 653, 654, 764; *L. C.*, ii, pp. 47–51, &c. [Ff. 213 of 21·0 × 15·0 c. and 23 ll.; good naskh; rubrications; dated Friday, 11th of Shawwāl, A. H. 1132; scribe, Muḥammad b. Shihābu'd-Dīn b. Aḥmad b. Muḥammad b. 'Alī b. al-Aswad an-Naṣūrī ash-Shāfi'ī.]

629 شرح مقدّمة ابن بابشاذ **Add. 762**

The *Muqaddama* of *Shaykh Abu'l-Ḥasan Ṭāhir b. Aḥmad b. Bābshādh* on the tradition, and with the comments, of *Shaykh Abu'l-Qāsim 'Abdu'r-Raḥmān b. Abī Bakr b. Abī Sa'īd al-Muqrī*. See *H. Kh.*, No. 12752; *B. M. A. C.*[2], pp. 595–596; *L. C.*, i, p. 28, &c. [Ff. 156 of 18·3 × 13·4 c. and 17 ll.; large, clear naskh; rubrications; vocalised throughout; dated Saturday, the 15th of Shawwāl, A H. 831; scribe, Muḥammad b. Ibrāhīm.] The proper title of the work as given in the colophon is *al-Jumalu'l-hādiya fī sharḥi'l-Muqaddamati'l-Kāfiya*.

630 شرح همزيّة البوصيرى **Qq. 126**

A commentary on the *Hamziyya* of al-Būṣīrī (a poem in praise of Muḥammad, also called *Ummu'l-Qura*, see *B.M.A.C.*[2], p. 681) by *Shihābu'd-Dīn Aḥmad b. Muḥammad b. Ḥajar al-Haythamī al-Makkī*, who died A. H. 973. This commentary is also entitled (see f. 3b of the MS.) *al-Minaḥu'l-Makkiyya fī sharḥi'l-Hamziyya* and *Afḍalu'l-qira li-qurrā'i Ummi'l-Qura*. See *H. Kh.*, No. 9521; *B. M. A. C.*[2], p. 790, &c. The commentary has been printed at Bulāq, A. H. 1292. [Ff. 227 of 20·7 × 14·5 c. and 25 ll.; clear naskh; rubrications; dated Monday, Dhu'l-Qa'da 19, A. H. 1055.]

631 شفآء القلوب **Dd. 5. 39**

Shifā'u'l-Qulūb ("the Healing of Hearts"), a Turkish

treatise of unascertained authorship in 2 parts, of which the first contains four chapters, as follows:—

اوّل قسم اصول کلامدر، اِکِنْجِ قسم علم مشایخدر امّا اوّل کم اصول کلامدر درت بابدر اول باب الله تعالنك برلکن بلمکدر، اِکِنْجِ باب الله تعالنك صفتن بلمکدر، اُچِنْجِ باب رسول اللهڭ نبوت بلمکدر، دُرْدُنْجِ باب الله تعالنك قرانده حکم و خبر و رسول اللهك آخرته تعلق خبرلرن بلمکدر،

[Ff. 84 of 19·5 × 14·3 c. and 13 ll.; poor nasta'līq; dated Rajab, A. H. 938.]

632–634 Dd. 11. 11 Qq. 190[1]
Add. 3092

الشقایق النعمانیّة فی علماء الدولة العثمانیّة

The well-known work of *Aḥmad b. Muṣṭafā Ṭāsh-kyupru-zāda* on the lives of Ottoman theologians and doctors, called *ash-Shaqā'iqu'n-Nu'māniyya fī 'ulamā'i'd-Dawlati'l-'Othmā-niyya.* See *B. M. A. C.*[2], No. 678 (p. 462), and the references there given, and Wüstenfeld's *Geschichtschr. d. Arab.*, No. 527, pp. 241–246. [**Dd. 11. 11** contains ff. 169 of 20·8 × 13·0 c. and 23 ll.; small, clear, good naskh; rubrications; dated Constantinople, Ramaḍān 19, A. H. 977; scribe, Isma'īl b. Muṣṭafā الچورلوی. **Qq. 190**[1] contains ff. 219 of 22·5 × 14·0 c. and 17 ll.; good ta'līq, with rubrications, between blue and gold borders; dated Baghdād, Ramaḍān, A. H. 999; scribe, '*Ubaydu'llāh* called *Lam'ī ar-Rūmī* (عبید الله الشهیر بلمعی الرومی). For **Qq. 190**[2], the second part of this MS., containing the Supplement of *Mullā 'Alī b. Bālī* called *Chamnaq*, see *s. v.* عقد المنظوم فی ذکر افاضل الروم *infra.* **Add. 3092** contains ff. 239 of 20·1 × 14·6 c. and 12–17 ll. Ff. 20–175 are in a different and more ancient hand, this being a small, neat naskh, with rubrications, while the supply (ff. 1–19 and 176–239) is in a larger, clumsier hand, and is dated the 12th of Muḥarram, A. H. 1061. Scribe, '*Uthmān b. 'Umar Āghā*, commonly called *Mullā Aḥmad.*]

635, 636 شمس العلوم و دوآء كلام العرب من الكلوم **Oo. 6. 22 Add. 3091**

Two partial copies of the great Arabic dictionary of *Nashwān b. Sa'īd al-Ḥimyarī* (d. A. H. 573), entitled *Shamsu 'l-'Ulūm.* See *H. Kh.*, No. 7651, and *B. M. A. C.*[2], No. 858 (pp. 583–4) and the references there given; and, for the author's life, No. 584 (pp. 372–3). [**Oo. 6. 22** comprises two remote parts of the work. Ff. 1–174 include the first part of it, from the beginning to the *Bābu'l-Ḥā wa'l-Fā* of the *Kitābu'l-Ḥā.* Ff. 176–207 contain the *Kitābu'ṣ-Ṣād* and part of the *Kitābu'ḍ-Ḍād* down to the *Bābu'ḍ-Ḍāḍ wa'l-Ḥā.* On f. 208[a] is the table of contents of the first portion, and on f. 175[a] that of the second portion. Ff. 208 of 28·9 × 17·1 c. and 29 ll.; rather scrawly naskh; rubrications; no date or colophon. **Add. 3091** comprises ff. 396 of 32·8 × 20·7 c. and 29 ll.; large, clear, modern naskh, with rubrications; not dated; scribe, *Sālim b. Ḥamd b. Rāshid b. 'Abdu'llāh al-'Āmirī.* This MS. contains the first (ff. 1–211) and second (ff. 213–391) books, *i.e.* the first half of the work, down to the end of the *Kitābu'sh-Shīn* (ش).]

شواهد عجاب و نوادر غراب **Add. 3498**

Shawāhid 'ijāb. See Part ii, § viii, under Stories and Fables.

637 صبح الاعشى فى صناعة الانشاء **Qq. 36**

Part of the *Ṣubḥu'l-A'shā fī ṣanā'ati'l-inshā*, a work on letter-writing, by [*Shihābu'd-Dīn*] *Abu'l-'Abbās Aḥmad al-Qalqashandī* [d. A. H. 821]. See *H. Kh.*, No. 7710; *B. M. A. C.*[2], pp. 642–3. This volume, defective at the end, contains Part iv of the work, and begins, after the *Bismi'llāh*:—

الطرف العاشر فى المكاتبات الصادرة عن ملوك الديار المصريّه و لها حالتان آلخ

The last section is headed:—

و من ذلك ما يكتب فى البشارة بالفتوح

[Ff. 162 of 26·7 × 17·7 c. and 29 ll.; a beautifully illuminated 'unwān occupies f. 1[a]; f. 140 is missing, and also one or more

leaves at the end; good, clear naskh, with rubrications; apparently of the 15th or 16th century.]

638 صحّة الامراض **Add. 326**

A Hindustānī translation, or abstract, of the chapter on the digestion from a pathological and therapeutic work called the *Ṣiḥḥatu'l-Amrāḍ*, by the physician *Muḥammad Arḥam of Sahāranpūr*, beginning:—

یه نقل هی شعبه هیضه کی کتاب صحّة الامراض تالیف حکیم محمد ارحم قاضی تهانه بهون متعلّقه ضلع سهارنپور کی سی پیچ ترجمه هندی اُردو آمیز کی،

بسم الله الرحمن الرحیم، نقل هیضه وه هی که کهانا پینا معده مین هضم نهوا ...

[Ff. 6 of 29·5 × 17·5 c. and 16 ll.; good Indian ta'līq; rubrications; no date or colophon.]

639–644 صحاح الجوهری **Dd. 2. 38 Dd. 2. 52 Gg. 2. 9 Gg. 2. 10 Gg. 2. 11 Add. 819**

Six volumes containing various portions of the *Ṣiḥāḥ*, the well-known Arabic Lexicon of Abū Naṣr Isma'īl b. Ḥammād al-Fārābī, commonly called *al-Jawharī* (d. A. H. 398). See *H.Kh.*, No. 7714; *B.M.A.C.*[1], pp. 227, 467, 639; *B.M.A.C.*[2], pp. 577–578, &c. [**Dd. 2. 38** is a fine old MS., containing the complete work, and comprising ff. 551 of 30·8 × 23·3 c. and 29 ll. It is written in a large, bold, scholarly and excellent naskh and fully pointed. There are no rubrications, but the roots explained are written in characters double the size of those which constitute the body of the work. The MS. was transcribed at Baghdad in A. H. 673 by *Sinjar b. 'Abdu'llāh al-Kurjī*, and belonged formerly to Erpenius, whose autograph it bears on f. 5^a. **Dd. 2. 52**, also a fine complete copy, comprises ff. 498 of 26·6 × 17·3 c. and 29 ll.; small, neat naskh, pointed, rubrications; transcribed in Constantinople by *'Abdu'r-Raḥmān b. Pīr Maḥmūd* called *Malālī*, A. H. 964. **Gg. 2. 9**, **Gg. 2. 10** and **Gg. 2. 11** contain

respectively the first, third, and fourth quarters of the work, the second being absent (*i.e.* the roots ending in all letters from ز to ظ inclusive). **Gg. 2. 9** contains ff. 281 of 27·7 × 18·2 c. and 21 ll.; good, clear naskh, pointed, rubrications; not dated. **Gg. 2. 10** contains ff. 297, uniform with the preceding, and is dated the end of Ramaḍān, A. H. 969. **Gg. 2. 11** contains ff. 286, uniform with the two preceding volumes, and was transcribed in Broussa by *Ḥasan b. Ḥasan* in Dhu'l-Qa'da, A. H. 968. **Add. 819**, containing the complete work, comprises ff. 652 of 23·4 × 15·9 c. and 27 ll.; fair naskh, fully pointed, rubrications; transcribed by *Sa'ādat-yār b. Khālid b. Maḥmūd al-Murshidī* on the 14th of Rabī' II, A. H. 895, in Kāzarūn, from a copy written and collated in Shawwāl, A. H. 678, by *Muḥammad b. Maḥmūd b. al-Marwazī*.]

645, 646 صحاح العجميّة **Gg. 6. 31[3]** **Ll. 6. 10[1]**

Two copies of the Persian-Arabic vocabulary called *Ṣiḥāḥu'l-'Ajamiyya*, by *Hindūshāh-i-Nakhjawānī*. See *P. C.*, Nos. clxix, 3, and clxx, 1; pp. 252–4.

صحيح البخارى

See *s. v.* الجامع الصحيح, Nos. 286, 287, *supra*.

647, 648 الصراح من الصحاح **Oo. 6. 52** **Add. 837**

Two copies of the *Ṣurāḥ*, an abridgement of Jawharī's *Ṣiḥāḥ*, with the addition of the Persian equivalents, by *Jamāl al-Qurashī*. See *P. C.*, Nos. cliii, cliv, pp. 239–240.

649 صرف مير **Oo. 6. 43[5]**

The *Sarf-i-Mīr*, a well-known treatise on Arabic inflexion, by *Mīr Sayyid Sharīf Jurjānī*. See *P. C.*, No. clxxvi, 5, p. 262.

650 صنايع بدايع **Add. 261[3]**

The *Ṣanāyi'-i-Badāyi'*, a work on rhetorical and poetical figures and artifices, based on Rashīdu'd-Dīn Waṭwāṭ's *Ḥadā-'iqu's-siḥr*. See *P. C.*, No. clxxxii, 3, p. 274.

651 ضيآء الواعظين **Add. 3065[1]**

The *Ḍiyā'u'l-Wā'idhīn*, a series of 31 homilies, by *Ibn Mūsā al-Lāzikī*. [Ff. 193 + 7 (containing table of contents) = ff. 200, of 20·7 × 14·8 c. and 19 ll.; fair nasta'līq, rubrications; dated Muḥarram, A. H. 1088. Ff. 190ᵃ–191ᵃ contain a few poems in Turkish. An inscription at the beginning states that "this book was taken out of the Library at Buda, Sept. 2, 1686 (when that city was taken by storm)," and that it was given to its then owner by "the Right Honourable William Lord Viscount Montjoy."]

652 الطبّ الجديد **Add. 266[2]**

A Compendium of Medicine, in 10 *maqālas*, called *Kitābu't-Ṭibbi'l-jadīd*, without author's name, beginning:—

الحمد لله آلخ ... و بعد، فهذا مختصر مشتمل على زبدة ما يجب استحضان من صناعة الطبّ انتخبته من كتب الاقدمين و رتّبته على عشر مقالات،

[For description of MS. see No. 515 *supra*. This second portion occupies ff. 65ᵇ–105ᵇ, is written in good naskh, with rubrications; and is dated Friday, Sha'bān 28th, A. H. 1076. The margins are filled with extracts from the *Qānūn* of Avicenna.]

653 الطراز المنقوش فى محاسن الحبوش **Qq. 156**

Aṭ-Ṭirazu'l-manqūsh fī maḥāsini'l-Ḥubūsh, a treatise on the excellence of the Abyssinians, by *Abu'l-Ma'ālī 'Alā'u'd-Dīn Muḥammad b. 'Abdu'l-Bāqī al-Bukhārī al-Makkī* (d. A.H. 991). See *H. Kh.*, No. 7948; *B. M. A. C.*[1], pp. 158, 579; *B. M. A. C.*[2], No. 601, pp. 392–393; *Z. D. M. G.*, vol. xvi, pp. 697–709. [Ff. 79 of 20·7 × 14·7 c. and 16 ll.; large, clear naskh, rubrications; not dated.]

654, 655 **Add. 746[8] Qq. 141[3]**

الطرفة الغريبة من اخبار وادى حضرموت العجيبة

An account of the Wonders of Ḥaḍramawt, called *aṭ-Ṭurfatu'l-gharība fī akhbāri Wādī Ḥaḍramawti'l-'ajība*, by

Shaykh Shihābu'd-Dīn Aḥmad b. 'Alī al-Maqrīzī. See *H.Kh.*, No. 7959; *L. C.*, v, 100; edited at Bonn, 1866, by P. B. Noskowiy, with a Latin translation (see *Cat. of Arabic printed books in the British Museum*, vol. i, p. 158). [For description of MSS. see Nos. 157 and 442 *supra.* This treatise occupies ff. 152ª–157ª of the former, and ff. 79ᵇ–86ª of the latter.]

656 الطريقة المحمّديّة و السيرة الاحمديّه **Dd. 4. 49**

Aṭ-Ṭarīqatu'l-Muḥammadiyya wa's-Sīratu'l-Aḥmadiyya, by *Mullā Muḥammad b. Pīr 'Alī Birgilī.* See *H. Kh.*, No. 7966. [Ff. 247 of 20·8 × 14·5 c. and 13 ll.; clear naskh; rubrications; dated Monday, 27th of Ramaḍān, A. H. 1056.]

657, 658 طوطی نامهٔ نخشبی **Add. 187**
Ff. 2. 21

Two manuscripts of which the first contains the whole of, and the second selections from, the *Ṭūṭī-nāma*, or "Tales of a Parrot, of *Ḍiyā'u'd-Dīn Nakhshabī.* See *P. C.*, Nos. cccviii and cccix, pp. 392–3.

659 الظرايف و اللطايف فی مدح الشّی و ذمّه **Qq. 9²**

Adh-dharā'if wa'l-laṭā'if fī madḥi'sh-shay wa dhammihi, a work in 80 chapters on what has been said in praise and in blame of various things, by *Shaykh Abu'n-Naṣr Aḥmad b. 'Abdu'r-Razzāq al-Muqaddasī*, who based it on two works by *Shaykh Abū Manṣūr ath-Tha'ālibī* entitled *Kitābu'dh-dharā'if wa'l-laṭā'if* and *Kitābu'l-yawāqīt fī ba'ḍi'l-mawāqīt.* See *L. C.*, vol. i, p. 219. [Ff. 157, of which this work occupies ff. 111ᵇ–157ᵇ, of 28·8 × 17·3 c. and 31 ll.; written in good, clear naskh, with rubrications, between margins ruled in gold and colours; not dated.]

660, 661 ظفر نامه **Oo. 6. 14**
Oo. 6. 15

The *Dhafar-nāma* of *Sharafu'd-Dīn 'Alī Yazdī*, in two volumes. See *P. C.*, Nos. lxvii, lxviii, pp. 143–144.

662 ظفر نامهء عالمگیری **Oo. 6. 37[1]**

The *Dhafar-nāma-i-'Ālam-gīrī*, ascribed to *Mīr Khān*, Ṣūbadār of Kābul. See *P. C.*, No. xcix[2], pp. 173–4.

663 عبّاسنامه **Oo. 6. 49[1]**

The *'Abbās-nāma*, a history of Shāh 'Abbās II, by *Mīrzā Muḥammad Ṭāhir Waḥīd.* See *P. C.*, No. lxxv, pp. 149–150.

664 عِبَر النحل **Qq. 141[2]**

A treatise on Apiculture and the Bee, entitled *'Ibaru'n-naḥl*, by *Shaykh Taqi'u'd-Dīn Aḥmad b. 'Abdu'l-Qādir al-Maqrīzī*, beginning, after the brief doxology:—

و بعد، فهذا قول وجيز فى ذكر النحل، و ما اودع فيه الباری جلّت قدرته من غرايب الحكمة، و عجايب الصُنْع، ليعتبر اولو الابصار، و يتذكّر ارباب الاعتبار، و الله الموفّق،

[See No. 442 *supra* for description of MS. This treatise occupies ff. 40[b]–76[a], and has no separate date.]

665 عبرت نما **Add. 3010**

The *'Ibrat-numā* of *Maḥmūd b. 'Uthmān*, poetically named *Lāmi'ī* (d. A. H. 938). See *H. Kh.*, No. 8040; *V. C.*, vol. iii, pp. 301–303; *Berlin Turk. Cat.*, Nos. 451–453*, pp. 442–4. [Ff. 111 of 20·0 × 13·6 c. and 15–17 ll.; ff. 1–11 in good Turkish naskh; the remainder in a sort of dīvānī; rubrications; transcribed by Muḥammad b. Ḥusayn; dated Friday, 24th of Muḥarram, A. H. 1105.]

العجالة الوجيزة فى الردّ على الوهّابى **Add. 279**

See above, No. 452, *s. v.* الردّ على الوهّابى.

666–671 عجايب الآثار فى التراجم و الاخبار **Qq. 166, 167, 168 Qq. 169, 170, 171**

Two copies, each in three volumes, of *'Abdu'r-Raḥmān b. Ḥasan al-Jabartī's* history of Egypt entitled *'Ajā'ibu'l-āthār fi't-tarājim wa'l-akhbār.* See *B.M. A. C.*[1], p. 682; *B.M.A.C.*[2],

pp. 359–360, 827. [All six volumes are of a uniform height of 21·2 c., while in width of page the first three measure 15·0 and the last three 16 c.; and the page in each contains 21 ll. Of the first copy, vol. i (**Qq. 167**) comprises ff. 384 and comes down to the end of A. H. 1190; vol. ii (**Qq. 166**) comprises ff. 256 and ends with A. H. 1211–1212; vol. iii (**Qq. 168**) comprises ff. 335. The title in each volume is followed by the words للفقير عبد الرحمن الجبرتى عفى عنه. Of the second copy, marked "Autograph copy," vol. i (**Qq. 171**) comprises ff. 295; vol. ii (**Qq. 170**) ff. 179; and vol. iii (**Qq. 169**) ff. 300. Neither copy is dated. The second ("Autograph") contains copious marginal annotations and corrections, and is written in a fairly clear, running Egyptian nasta'līq. The first is in a fair Maghribī hand. Both have rubrications.]

672–675 عجايب المخلوقات **Qq. 283 Add. 1058**
Ff. 6. 39 Nn. 3. 74

The *'Ajā'ibu'l-Makhlūqāt* of *Zakariyyā b. Muḥammad b. Maḥmūd al-Qazwīnī* (edited by Wüstenfeld, Göttingen, 1849). See *H. Kh.*, No. 8072; *B. M. A. C.*[2], Nos. 698, 699, 1287. [**Qq. 283** is a good copy of the whole work, comprising ff. 290 of 23·3 × 16·6 c. and 17 ll.; written in good naskh with rubrications; date illegible. **Add. 1058** is an abridgment of the work, comprising ff. 155 of 19·6 × 12·7 c. and 21 ll., of which ff. 1–10 are supplied in a good naskh hand, apparently that of Caussin de Perceval, to whom the MS. formerly belonged, and ff. 140–155 in an untidy nasta'līq. The body of the MS. is written in a good naskh with rubrications. There is no colophon. The following notes by Caussin de Perceval are inscribed on the blank page at the beginning of the MS. "Abrégé de l'ouvrage intitulé *Adjaïb el makhloucat*, merveilles de la nature, par Mohammed ben Mohammed el Cazwini*. Dans cet abrégé l'ordre des matières a été changé en beaucoup d'endroits; l'article de l'homme et de ses facultés a été entièrement retranché. Des additions assez nombreuses ont été faites, notamment un long article géographique compris entre les fol. 24 v° et 57 v°. *On croit communément que l'ouvrage géographique عجايب البلدان appartient au même

auteur (Chresth. III, 437; D'Herb., art. *Cazwin* &c.). Hadji Khalfa le dit positivement (aux mots آثار البلاد et عجايب المخلوقات). Cependant l'auteur de l'*adjaïb-el-bouldan* est toujours appelé *Zakaria ben Mohammed el Cazwini*. Un écrivain qui a fait des additions à la bibliographie de Hadji Khalfa dit que les deux ouvrages *Adjaïb-el-bouldan* et *Adjaïb-el-makhloucat* appartiennent à deux auteurs différents. (v. mon manuscrit de Hadji Khalfa, art. عجايب المخلوقات f. 325 v°.)" From a note on the next page (the title-page) the supply at the beginning (ff. 1–10) would seem to have been transcribed from three MSS. of the Bibliothèque Nationale, viz. Nos. 898, 900, and 990. **Ff. 6. 39** is a still shorter abridgement of al-Qazwīnī's work entitled :—

كتاب مختصر عجايب المخلوقات للقزوينى

and beginning abruptly, without doxology :—

ذكر ما صحّ من الاخبار ممّن عُرِفَ بصدق اللهجة من عجايب خلق الله تعالى فى بنى آدم و الحيوان و النبات، قال ابو الحسن ثابت بن سنان آلخ

It comprises ff. 69 of 20·0 × 13·0 c. and 15 ll., and is written in a large, clear old naskh; pointed; with rubrications; not dated. The title-page bears the following inscription :—

برسم الخزانة المقرّ الاشرف العالى المولوى الاميرى الكبيرى السيفى ناصر الدين ايّده الله،

Nn. 3. 74 contains the Persian translation of the work. See *P. C.*, No. cxxvi, pp. 208–210.]

676–679 عجايب المقدور فى اخبار تيمور **Add. 682 Add. 764 Add. 803 Add. 3237**

Four copies of the well-known history of Tīmūr by *Shaykh Shihābu'd-Dīn Aḥmad b. Shamsu'd-Dīn Muḥammad b. 'Abdu 'llāh al-Ḥanafī*, commonly called *Ibn 'Arabshāh*, entitled *'Ajā'ibu'l-maqdūr fī akhbāri Tīmūr*. See *H. Kh.*, No. 8074; *B.M.A.C.*[1], pp. 168, 569; *B.M.A.C.*[2], pp. 351–2; Wüstenfeld's

Geschichtschr. d. Araber, No. 488, pp. 216–218, &c. The work has been edited by Golius (Leyden, 1636); Manger (1767, with Latin translation); and Aḥmad Muḥammad al-Anṣārī (Calcutta, 1818). [**Add. 682** comprises ff. 272 of 23·9 × 15·0 c. and 16 ll.; large, good naskh with rubrications; transcribed, according to the colophon, from the original manuscript, and completed at the end of Shawwāl, A. H. 856. **Add. 764** comprises ff. 227 of 17·4 × 12·4 c. and 11 ll.; large, clear naskh, rubrications; no date or colophon. **Add. 803** comprises ff. 214 of 21·8 × 17·0 c. and 15 ll.; good, large naskh, rubrications; no date or colophon. **Add. 3237** comprises ff. 110 of 20·6 × 13·3 c. and 27–29 ll.; fair nasta'līq, rubrications; the colophon at the end gives the date when the work was completed by the author as Wednesday, Muḥarram 17, A. H. 839, but does not mention the date of transcription. An interesting feature of the MS. is that it gives (ff. 105b–106a) the Ūyghūr alphabet with the Arabic equivalents of each letter.]

680 عروس الافراح فى شرح تلخيص المفتاح **Add. 814**

The *'Arūsu'l-afrāḥ* of *Bahā'u'd-Dīn Aḥmad b. 'Alī b. 'Abdu'l-Kāfī as-Subkī*, a commentary on the *Talkhīṣu'l-miftāḥ* of *al-Khaṭīb ad-Dimashqī*. See *H. Kh.*, No. 3541, vol. ii, p. 410, top; and No. 8124; and No. 242 *supra*. [Ff. 332 of 21·3 × 15·2 c. and 25 ll.; small, clear, but ungraceful naskh, with rubrications, punctuation in colours, and marginal notes and corrections. Begins:—

الحمد لله الذى فتق عن بديع المعانى لسان اهل البيان' آلخ

In the colophon it is stated that the composition of the work was concluded on Monday, the 10th of Jumāda I, A. H. 758, and the transcription of this MS., by the hand of Muḥammad b. Aḥmad ad-Daqqāq, on Monday, the 6th of Rabī' II, A. H. 1096. It was written for al-Ḥājj Khalīl b. Shaykh Muḥammad b. Shaykh 'Alī b. Shaykh 'Umar b. Shaykh Ramaḍān b. Shaykh Aḥmad al-'Umarī al-Khalwatī ash-Shāfi'ī al-Ash'arī al-Dimashqī.

681–684 العقد الثمين فى تاريخ البلد الامين Qq. 31 Qq. 37 Qq. 43 Qq. 32

Four volumes containing various portions of *Taqī'u'd-Dīn Muḥammad b. Aḥmad al-Fāsī al-Makkī's* History of Mecca and its notables entitled *al-'Iqdu'th-thamīn fī ta'rīkhi 'l-Baladi'l-amīn.* See *H. Kh.*, No. 8179; Wüstenfeld's *Geschichtschr. d. Araber*, No. 473. [**Qq. 31** contains the first quarter of the work, including the biographies of those persons who are named Muḥammad, which name, in honour of the Prophet, is placed first, out of its proper alphabetical order. It comprises ff. 234 of 27·5 × 18·8 c. and 27 ll.; fair naskh, rubrications; transcribed by Yūsuf b. Isma'īl al-Baltājī, and concluded on Saturday, the 22nd of Sha'bān, A. H. 1115. **Qq. 37** contains the first half of the work, according to the title-page, but in reality begins at the point where the last volume left off, that is to say with the letter *alif* (name احمد) of the biographical portion, and ends with the letter ظ. It thus really contains, as inscribed on the back, the *second* part of the work. It comprises ff. 234 of 26·5 × 18·0 c. and 27 ll.; fair naskh, rubrications; transcription completed in Shawwāl, A. H. 878, by 'Abdu'l-'Azīz b. 'Umar b. Muḥammad b. Abu'n-Naṣr Muḥammad b. Abu'l-Khayr Muḥammad b. Fahd al-Hāshimī al-'Alawī al-Makkī. **Qq. 43** contains the second third of the work, including the names بادام to عبيد of the biographical portion. It comprises ff. 242 of 25·8 × 16·9 c. and 27 ll., and is written in a curious ungraceful but legible naskh, with rubrications; not dated. **Qq. 32** contains the last third of the work, concluding with the biographies of female saints, &c., and beginning with the letter ع. It comprises ff. 298 of 28·4 × 20·0 c. and 27 ll., is written in good naskh with rubrications, and concludes with a colophon stating that the transcription of the work was completed on Tuesday, the 6th of Sha'bān, A. H. 1117.]

685 عقدٌ فريدٌ و ثمرٌ نضيد فى الاحاديث Add. 746[11]

A small collection of traditions, called in the preface *'Aqd[un] farīd[un]... fi'l-aḥādīth* by *Ibrāhīm al-Ma'mūnī ash-Shāfi'ī*, beginning:—

حمداً لمن طلع فى سمآء الفضايل شموسًا و اقماراً و رفع
لمن شآء عن وجوه عرايس المعانى استاراً آلخ

For description of MS. see No. 157 &c. *supra*. This tract occupies ff. 184ᵇ–213ᵇ, and is not separately dated.

686 العقد المنظوم فى ذكر افاضل الروم **Qq. 190²**

The Supplement to *Ṭāshkyuprulu-zāda's Shaqā'iq* (see No. 633 *supra*) entitled *al-'Iqdu'l-mandhūm fī dhikri afāḍili 'r-Rūm*, by *Mullā 'Alī b. Bālī* called *Chamnaq*. See *H. Kh.*, vol. iv, p. 66, under No. 7630; *B. M. A. C.*¹, p. 438; *V. C.*, ii, p. 349. [Ff. 103 of 22·3 × 13·7 c. and 21 ll.; good, clear naskh with rubrications; dated the 24th of Jumāda I, A. H. 1098; scribe, Mullā Khiḍr Efendī b. al-Ḥājj Muṣṭafā; collated with the original.]

العقود اللؤلؤئية فى اخبار الدّولة الرّسوليّة **Add. 2937–2941**

See Nos. 177–181 *supra*.

687 **Qq. 211⁷**

عقيدة لابى عبد الله محمّد بن عبد الرحمن الحوضى الهايطى

A poem, entitled *'Aqīda*, by *Abū 'Abdi'llāh Muḥammad b. 'Abdu'r-Raḥmān b. 'Alī al-Ḥawḍī al-Hā'itī*, beginning:—

الحمد لله الّذى دلّ عليه، ايجادنا ثمّ افتقارنا اليه،

For description of MS. see Nos. 9, 10, and 612 *supra*. This poem occupies ff. 126–129, and is written in a large scrawly naskh, about 17 ll. to the page. No date.

688 عوارف المعارف مع شرح فارسىّ **Gg. 5. 17¹**

The *'Awārifu'l-Ma'ārif* of *Suhrawardī*, with a Persian commentary. See *P. C.*, No. xxviii, pp. 87–89.

689, 690 عوامل جرجانى **Qq. 211³ Add. 417²˒³**

The *'Awāmil* or *Mi'at 'āmil* of *Shaykh 'Abdu'l-Qāhir b. 'Abdu'r-Raḥmān al-Jurjānī*. For **Add. 417** see *P. C.*, No. clxxvii, p. 263. **Qq. 211³** comprises ff. 12ᵇ–18ᵇ. Each page

contains about 21 ll., and is written in a fairly clear but rather untidy naskh. No separate colophon. For description of MS. see Nos. 9, 10, 612 *supra*. Other copies in **Dd. 11. 19**[4], **Ll. 6. 23**[3] (see *infra*, untitled MSS., v, § 4, *c*. Grammars), **Qq. 197**[4], and **Add. 1072** (see *infra*, untitled MSS., ix), &c.

691, 692 **Dd. 11. 33**[2] **Add. 1901**

العهد التى شرّطها محمّد رسول اللّه لاهل الملّة النصرانيّة

Two copies of the *Covenant made by Muhammad the Apostle of God with the Christians*, beginning:—

العهد و الشرط آلخ (as above) كتبه محمّد رسول اللّه الى الناس كافةً بشيرًا و نذيرًا على وديعة اللّه فى حقّه لتكون حجّة اللّه سجّل دين النصرانيّة فى مشرق الارض و مغربها آلخ

[**Dd. 11. 33** comprises ff. 46 of 21·4 × 14·0 c. and 10 ll.; large, good naskh; dated Paris, A.D. 1630, transcribed by انطون ويترای (? Antoine Vitré), superintendent of the Imprimerie Royale. This portion of the MS. occupies ff. 37^b–44^a. **Add. 1901** is a long slip of paper, of which the top portion, containing part of the text, is torn off. It is 17 c. in width, and, in its present state, 131 c. in length, comprising 72 lines of text and the 34 signatures. The original document professes to have been written in A. H. 4.]

693–695 عيار دانش **Add. 232** **Add. 233** **Add. 828**

Two copies (the first in two volumes) of the *'Iyār-i-Dānish* ("Touchstone of Knowledge") of *Abu'l-Faḍl b. Mubārak*. See *P. C.*, Nos. cccxiv–cccxvi, pp. 395–6.

696 عين الحيوة **Add. 3153**

The *'Aynu'l-Ḥayāt*, a well-known work on Shi'ite theology by *Mullā Muḥammad Bāqir Majlisī* (d. A. H. 1110–1111). See *P. C.*, No. xxvi, pp. 64–69.

697–699 عيون التواريخ **Add. 2921 / Add. 2922 / Add. 2923**

Three different volumes of the '*Uyūnu't-tawārīkh* ("Sources of History") of *Ṣalāḥu'd-Dīn Muḥammad Ibn Shākir b. Aḥmad al-Ḥalabī al-Kutubī.* See *H. Kh.*, No. 8463; Wüstenfeld's *Geschichtschr. d. Araber*, No. 422; *B. M. A. C.*[2], No. 472, p. 283. [**Add. 2921**, vol. ii, contains the years A. H. 11–52, and comprises ff. 94 of 27·3 × 18·2 c. and 25 ll., written in a large, clumsy, scantily-pointed naskh, not dated, and without colophon. **Add. 2922**, vol. xii, contains the years A. H. 505–555, and comprises ff. 201 of 26·0 × 18·0 c. and 23 ll., written in a good old naskh, with rubrications, without date or colophon. **Add. 2923**, defective at beginning, contains the years A. H. 735–760, and comprises ff. 172 of 21·6 × 15·0 c. and 17 ll., written in a fair old naskh, with rubrications, without date or colophon.]

700 غاية الاختصار فى الفقه **Qq. 122**

A short compendium of Muslim Jurisprudence, entitled *Ghāyatu'l-ikhtiṣār fi'l-fiqh*, by the *Qāḍī Abū Shujā' Aḥmad b. al-Ḥusayn b. Aḥmad al-Iṣfahānī.* See *H. Kh.*, No. 8497; *B. M. A. C.*[1], pp. 409–410; *B. M. A. C.*[2], No. 307, p. 197; No. 1234, i, p. 791. For a commentary on the same, see No. 608 *supra.* [Ff. 37 of 20·1 × 15·0 c. and 19 ll.; fair naskh; rubrications; no date or colophon.]

701 غاية الوسايل الي معرفة الاوايل **Qq. 33**

The *Ghāyatu'l-wasā'il ila ma'rifati'l-awā'il*, an extensive work on "the knowledge of beginnings," *i.e.* who first did or said various things, by *Isma'īl Hibatu'llāh b. Abi'r-Riḍā al-Mawṣilī.* The work contains a large amount of interesting and curious information, amongst other things a notice of Rūdakī as "the first who composed fine poetry in Persian," which occurs on f. 178[b], and runs as follows:—

اوّل من قال الشعر الجيّد بالفارسيّة ابو عبد الله جعفر بن محمّد بن حكيم بن عبد الرحمن بن آدم الرَوْذكى الشاعر

الملیح القول السائر الشعر المشهور دیوانه فی العجم و کان مقدّماً فی الشعر فی زمانه بالفارسیّة علی اقرانه، و کان ابو الفضل البلعمی الوزیر یقول لیس للرَوْذکی فی العرب و العجم نظیر،

This notice is interesting, and would be much more so if, as the colophon seems to imply, the work had been composed during the poet's lifetime, the dates given for his death varying between A. H. 330 and 343 (Ethé's *Rûdagî, der Sâmânidendichter*, p. 673 of No. 25 of the *Nachrichten d. König. Gesellsch. d. Wissensch. d. G. A. Univ. zu Göttingen*), while this MS., though itself written in A. H. 1074, professes to be transcribed from one (probably an autograph) dated A. H. 306. But it is obvious that there is a serious error (of at least 300 years) in the date assigned to the original MS. in the colophon, for from the introduction it appears that it was dedicated to the *Atābak Shihābu'd-Dīn Ṭughril Beg*, who fell from power in A. H. 629 (A. D. 1231–2) and died in A. H. 631 (A. D. 1233). See de Slane's *Ibn Khallikān*, vol. iv, pp. 424, 432, and 433. No mention of this work is made by *H. Kh.* in his enumeration (vol. i, p. 490, No. 1467) of works of a similar character; nor can I find any mention of it elsewhere. [Ff. 256 of 27·2 × 17·6 c. and 19 ll.; good naskh; rubrications; pointed.] The colophon, already alluded to, runs as follows:—

آخر الجزو الثانی و بتمامه، تمّ کتاب غایة الوسایل الی معرفة الاوایل، قال فی الاصل المنقول منه هذا وافق الفراغ من کتابته ثامن عشر ربیع الآخر سنة ستّة و ثلثمائه و هذه النسخة نجزت فی اواسط <ذی> القعدة سنة اربع و سبعین و الف،

702 غرایب المسایل **Gg. 2. 13**

Gharā'ibu'l-Masā'il ("Curious Questions"), by *Fāḍil Muḥammad b. Pīr-i-Darwīsh.* Composed in A. H. 976 (A.D. 1568–9) at Akhsīkat. See *P. C.*, No. xxiii, pp. 53–59.

703 غُرر الدُرر **Add. 303**

Ghuraru'd-Durar, a collection of traditions and anecdotes of holy persons, translated into Persian from the Arabic by *Abu'l-Barakāt Muḥammad b. Aḥmad b. Muḥammad al-Ḥusaynī.* See *P. C.*, No. xxi, pp. 48–51.

704 غُرر الخصايص **Qq. 179**

The *Ghuraru'l-Khaṣā'iṣi'l-wāḍiḥa wa 'araru'n-naqā'iṣi'l-fāḍiḥa*, by *Shamsu'd-Dīn Muḥammad b. Ibrāhīm b. Yaḥyā al-Kutubī.* See *H. Kh.*, No. 8589; *B. M. A. C.*[2], Nos. 747–749, pp. 508–509. [Ff. 316 of 19·8 × 13·4 c. and 23 ll.; large, clear naskh; rubrications; not dated.]

705 غزليّات سلطان محمود غزنوی **Add. 427[3]**

Thirty-one ghazals ascribed to *Sulṭān Maḥmūd* of *Ghazna*, and addressed to Ayāz, occupying 6 ff. of a commonplace book. See *P. C.*, No. cccvi, ff. 22[b]–28[b], pp. 390–391.

706 غزوات مِدِلّو **Dd. 4. 4**

An anonymous Turkish mathnawī poem on the Conquest of Mitylene by the Turks, entitled *Ghazawāt-i-Midillī*, beginning:—

كليد كنج اسرار حكيم، باسمِ الله الرّحمن الرّحيم،
اكر بو اسمله فتح اوله هر باب، مساعد اوله هر فصلنده اسباب،

[Ff. 72 (ff. 6, 7, and 72 missing) of 20·9 × 15·1 c. and 11 ll.; fair Turkish naskh, pointed; no date or colophon, the last page being lost.]

707, 708 غنية الطلّاب فی معرفة الرّمی والنشّاب **Qq. 178**
Qq. 240

Two copies of a treatise on Archery entitled *Ghunyatu'ṭ-ṭullāb fī ma'rifati'r-ramy wa'n-nushshāb*, by *Ṭaybughā al-Ashrafī al-Baklamishī al-Yūnānī.* See *B. M. A. C.*[1], p. 667–8; *B.M.A.C.*[2], No. 821, p. 557. The two MSS. begin alike, but differ in the later part of the work, and probably represent the two different recensions alluded to by Rieu in *B.M.A.C.*[2],

loc. cit. [**Qq. 178** comprises ff. 71 of 21·5 × 15·6 c. and 21 ll.; fair naskh; rubrications; dated Ramaḍān 27, A.H. 1174. **Qq. 240** comprises ff. 204 of 18·0 × 12·9 c. and 9 ll.; large, clumsy naskh; rubrications; dated Sha'bān 8, A.H. 886; scribe, Yūsuf b. Aḥmad b. Khalīfa al-Khaṭīb.]

709, 710 فاكهة الخلفآء و مفاكهة الظرفآء **Add. 766** **Add. 826**

Two copies of the *Fākihatu'l-Khulafā wa mufākahatu'dh-dhurafā* of *Ibn 'Arabshāh*. See *H.Kh.*, No. 8689; *B.M.A.C.*[1], p. 340; *L.C.*, vol. i, pp. 307–8; *V.C.*, vol. i, p. 378. [**Add. 766** contains ff. 178 of 26·4 × 17·8 c. and 28 ll.; large, clumsy naskh; rubrications; the last page is supplied in another hand, and what appears to have been a colophon is so much obliterated as to be illegible. **Add. 826** contains ff. 247 of 26·9 × 18·5 c. and 17 ll.; fair naskh; rubrications; ff. 145–247 are in a later and worse hand, and are dated in the colophon Dhu'l-Ḥijja 12th, A.H. 1245.]

711 فالنامه **Ii. 6. 46[3]**

A Turkish *fāl-nāma*, or instructions for taking auguries from the Qur'ān, in verse, beginning:—

انوك آدن درمر فرد احدّر، قديمر قادر حىّ صمدّر،

[The MS. comprises ff. 63 of 14·5 × 10·0 c. and 9 ll. This portion occupies ff. 51ᵇ–57ᵃ, is written in a fair Turkish naskh, and has no colophon. It consists of about 103 couplets.]

712 فالنامه **Add. 838[3]**

A Persian *fāl-nāma* in verse, of about 35 couplets. See *P. C.*, No. xvii, pp. 41–3.

713 فالنامهٔ خواجه نصير طوسى **Add. 220**

[Ff. 70ᵇ–72ᵃ.] Another Persian *fāl-nāma*. See *P. C.*, No. ccxcii, p. 375.

714 **Dd. 2. 47**

فالنامهٔ قرعة الطالع، فال كلام المجيد، فالنامهٔ امام جعفر صادق

Three *fāl-nāmas*, the first, called *Fāl-nāma-i-qur'atu'ṭ-ṭāli'* (ff. 19–28) in Turkish verse, with rudely-coloured diagrams;

the second, called *Fāl-i-Kalāmu'l-Majīd* (ff. 29–41) in Arabic; the third, called *Fāl-nāma-i-Ja'far-i-Ṣādiq* (ff. 49[b]–113[a]), also in Arabic, partly in prose, partly in verse, with diagrams. [The volume comprises ff. 127 of 30·5 × 20·8 c. and a variable number of lines; many coloured diagrams and cabalistic figures; written in a fair Turkish naskh; no colophon.]

715 فتاوى **Dd. 4. 3**

A collection of Turkish *fatwās* (72 in number) with Italian translation opposite.

716 فتاوى **Ll. 5. 31[3]**

Three *fatwās* occupying one page and one line (ff. 45[b]–46[a]) in a common-place book. See No. 101 *supra*.

فتاوى فى الطاعون **Add. 3257[12]**

[Ff. 173[b]–185[a].] *Fatwās* on the Plague, by the *Shaykhu'l-Islām al-Kamālī*. See Part ii, under *Mysticism*.

717 فتح ربّ البريّة بشرح القصيدة المقّريّة **Qq. 159**

A commentary on the *qaṣīda* of *Shaykh Shihābu'd-Dīn Aḥmad al-Maqqarī* beginning:—

سبحان من قسم الخطوط، فلا عتابَ و لا ملامة،

اعمى و اعشى ثمّ ذو بصـــــر و زرقاءُ اليمامة،

The commentary is by *Shihābu'd-Dīn Aḥmad as-Sindūbī b. 'Alī*, and begins:—

الحمد لله الذى خلق من مآء الحياة انسانًا، و جعله لعين هذا الزمان انسانًا، آلخ

[Ff. 60 of 21·7 × 15·9 c. and 23 ll.; fair naskh; rubrications; dated Wednesday, Ṣafar 15th, A. H. 1169.]

718 فتوح افريقيّة **Add. 772**

The anonymous history of the Conquest of Africa by the Muslims described at p. 151 (No. cccvi) of *B. M. A. C.*[1], but beginning rather differently as follows:—

الحمد لله فاتح النعم فضلاً منه المحسن بما لا يقوم احد بحقّه و ان بلغ فى الخير غاية جهده آلخ

[Ff. 129 of 22·7 × 16·2 c. and 17 ll.; written in a Moorish hand, with rubrications; dated the 28th of Jumāda II, A. H. 1246; scribe, Ṣāliḥ b. Muḥammad b. Ṣāliḥ من ابناء الشيخ المزار سيدى حمد المارغنى.]

719–721 فتوح الشام المنسوبة للواقدى {Qq. 282 Add. 781 Add. 1067

Three different volumes on the Conquest of Syria by the Muslims, purporting to be by *Abū 'Abdi'llāh Muḥammad b. 'Umar al-Wāqidī*. See *B. M. A. C.*[1], pp. 147–149, 425, 580, 683; *B. M. A. C.*[2], pp. 322–323, 826; and Nassau Lees' ed. in the *Bibl. Ind.* (1854). [**Qq. 282** contains ff. 213 of 23·8 × 16·0 c. and 19 ll.; large, clear naskh, rubrications; dated Tuesday, 10th of Jumāda I, A. H. 819; scribe, Muḥammad b. Muḥammad b. 'Alī b. Balbān al-Mihmandār. Begins abruptly:—

قال الواقدى رحمة الله عليه قال ثم وثب ... آلخ

The narrative begins with the storming of Dūmatu'l-Jandal (A. H. 12) by Khālid, and ends with the invasion of Egypt by 'Amr in A. H. 19–20. **Add. 781** contains ff. 207 of 21·0 × 15·4 c. and 26 ll.; is divided into two parts, the first comprising ff. 1–140 and dealing with the Conquest of Syria; the second comprising ff. 141–207 and dealing with the Conquest of "Egypt, Alexandria, 'Irāq, Aleppo, and the coasts and countries of Rūm." Written in a fair naskh, but in different hands. There is no colophon to the first part, but the second is dated the end of Rajab, A. H. 1250. The first part begins:—

قال عبد الله محمّد بن عمر الواقدى رضى الله عنه قال حدثنى ابو بكر احمد بن حسن بن سالف (?) المخزومى آلخ

It concludes with the Conquest of Egypt. The second part begins:—

قال اصحاب الحديث من التابعين فى فتوح مصر ارسل المقوقس الى عمرو بن العاص انّكم قوم قد ولجتم فى بلادنا و الححتم على قتالنا آلخ

and ends with the surrender of Cæsarea to the Muslims in Rajab, A. H. 26. **Add. 1067** contains ff. 186 of 33·0 × 20·5 c. and 19 ll.; good, large naskh; rubrications; begins:—

الحمد لله الّذى قمع الشرك و الظلام، و انار بالمصطفا و اصحابه دين الاسلام، الّذين باعوا نفوسهم بان لهم الجنّة ... اما بعد، فقال ابو عبد الله محمّد بن عمر الواقدى رضى حدّثنى ابو بكر احمد بن الحسين بن سفيان النحوى آلخ

Breaks off abruptly with the words:—

فقال من القلعة و انا من العرب المتنصّرة فقالوا له هل لك تدلّنا على عورة هذه القلعة و نحن نطلق سبيلك فقال يا هولاء لو عرفت لما وسعنى .....

722 فتوح العراق و ديار بكر للواقدى **Add. 3252**

Account of the Conquest of 'Irāq and Diyār Bakr, ascribed to *al-Wāqidī*, beginning:—

الحمد لله ربّ العالمين و الصلاة و السلام الاتمّان الاكملان على محمّد سيّد المرسلين و على آله و صحبه اجمعين، قال الواقدى رحمه الله حدثنا يونس ابن عبد الاعلا قال لمّا فتح الله الشام على يد ابى عبيدة ابن الجرّاح كتب الى امير المومنين عمر بن الخطاب كتابًا يقول فيه آلخ

The volume contains in its latter part an account of the Berber and Egyptian campaigns, and of the excellences of

Egypt and the Nile, and ends, after an enumeration of the Coptic months, as follows:—

و هذا آخر ما جمعته من فضايل مصر و اخبارها للهروى و كتاب فتوح مصر لابن عبد الحليم٬

It presents, however, a continuous text. [Ff. 43 of 20·1 × 15·3 c. and 17 ll.; clear, rather large naskh; dated the 18th of Rajab, A. H. 816(?); scribe, 'Abbās b. Abū Bakr b. Ṣāliḥ b. Maḥmūd b. Dā'ūd as-Sūlā'ī.]

723 فتوح مصر و افريقيّه من بلاد الغرب آلخ **Qq. 216**

Account of the Conquest of Egypt and Africa in the West, and of 'Irāq, Ḥimṣ, Alexandria, Syria, &c., ascribed to *Abū Ja'far Muḥammad b. Jarīr aṭ-Ṭabarī.* Begins:—

الحمد لله ... آلخ٬ و بعد٬ فهذا كتاب اذكر فيه ما روى عن الصحابة رضى الله تعالى عنهم من فتوح مصر و بعض بلاد الغرب و بلاد الروم آلخ

[Ff. 113 of 20·7 × 14·8 c. and 22 ll.; good naskh; rubrications; not dated.]

724, 725 فتوحات سكندرى **Add. 314**
Add. 315

Futūḥāt-i-Sikandarī, a prose version of the Alexander-legend, based on Nidhāmī's *Sikandar-nāma*, by *Ghulām Ḥusayn*, in two volumes, not uniform. See *P. C.*, Nos. ccxvii–ccxviii, pp. 309–310.

726 الفرج بعد الشدّة **Qq. 220**

Al-faraj ba'da'sh-shiddat, a collection of anecdotes by *Sayyid 'Abdu'llāh b. Sayyid Muḥammad al-Ḥijāzī* commonly called *Ibn Qaḍību'l-Bān* (d. A. H. 1006; see *H. Kh.*, No. 9446), based on the larger work of the *Qāḍī Abū 'Alī al-Ḥasan b. 'Alī at-Tanūkhī* (d. A. H. 384; see *H. Kh.*, No. 9002), and divided into four chapters as follows:—

الباب الاوّل فی ما ورد فی الکتاب و السنة من ذکر الفرج، و ما تضمّنه من الادعیة المنجیة من کلّ ضیقٍ و حرج، الباب الثانی فی ما جآء من الامثال و الحکم، مع آثار مفیدة تذهب عن القلب وارد الالم، الباب الثالث فی ما ورد من الاخبار المبنیة عن لطف الله بعباده فی مجاری الاقدار، الباب الرابع فی ما یناسب من الاشعار الرایقة، مع ابیات مجرّبة لصرف النوازل الطارقة،

[Ff. 70 of 20·4 × 14·3 c. and 23 ll.; good naskh; rubrications; not dated.]

727 فرح نامه **Ff. 4. 36**

The *Faraḥ-nāma*, a Turkish *mathnavī* poem, beginning:—

حق تعالی حضرتندن صبح شام،
مصطفانوڭ روحینه یوز بیڭ سلام،

The poem contains the interpretation and development of a hundred traditions. It is probably the work mentioned by *H. Kh.* (No. 9007) as having been composed in the reign of Sulṭān [Bāyazīd] Yildirim by *Shaykh-zāda.* [Ff. 202 of 28·7 × 19·7 c. and 15 ll.; curious ill-formed but legible Turkish naskh; scribe, Muṣṭafā b. Hājī Sinān; not dated.]

728 فرحة الناظرین **Oo. 6. 19**

A compendium of history called *Farḥatu'n-Nādhirīn*, by *Muḥammad Aslam b. Muḥammad Ḥāfidh al-Anṣārī al-Qādirī.* See *P. C.*, No. lxi, pp. 117–119.

729 فرسنامه **Add. 307**

A Persian treatise on farriery (*Faras-nāma*) based on the Sanskrit *Sālihotra.* See *P. C.*, No. cxxx, pp. 213–215.

730, 731 فرهنگ جهانگیری **Oo. 6. 6 Add. 190**

Two copies of the *Farhang-i-Jahāngīrī.* See *P. C.*, Nos. cxl, cxli, pp. 229–230.

732 فرهنگ رشیدی **Oo. 6. 5**

The *Farhang-i-Rashīdī*. See *P. C.*, No. cxlvi, p. 232.

733 فرهنگ فارسی **Add. 194**

An anonymous and untitled dictionary of Persian, Arabic, and Turkish words explained in Persian. See *P. C.*, No. clxxii, pp. 256–257.

الفريدة المبتلجة فى شرح القصيدة المنفرجة **Qq. 197[7]**

[Ff. 31–39.] See *infra*, untitled MSS., ix.

734 فصول اكبرى **Add. 584[1]**

The *Fuṣūl-i-Akbarī*, a work on Arabic Grammar by *Qāḍī Muḥammad Akbar* of Lucknow. See *P. C.*, No. clxxviii[1], pp. 263–264.

735 فضايل الشام **Add. 3236**

A fragmentary work on the topography and excellences of Syria and Damascus, of which the authorship is not apparent. It seems to have formed part of a much larger work, for the first leaf is numbered 269, and the others 297–308 (13 ff. in all, of 20·2 × 15·0 c. and 29 ll.; small, neat naskh; rubrications). It begins :—

الحمد لله الذى جعل الشام فى وجه الارض شامة خضرا، و زان عاطله بحالى عيون تروى آلخ

The first page (f. 269[a]), otherwise blank, bears the following note in a large, bad ta'līq :—

هذا الكتاب موجود عندنا بخطّ بعض تلامذة المصنّف بهاء عليه ارسل للجناب فالمأمول ارسال ما تيسّر من اجزاء تاريخ الكتبى ابن شاكر و ابن اياس و الصفدى و معاجم الذهبى فى الحديث و غيرهم من التواريخ و الانساب و كتب الحديث و معاجمها و ارسال مثل كتابنا المرسول لكم ان وجد و السلام،

736 فضايل مصر Qq. 91[1]
فضايل بيت المقدس و الشأم Qq. 91[2]

This MS. comprises ff. 140 of 17·6 × 12·6 c. and 15 ll. in first part, 11 ll. in second part. The *first part* (ff. 1–30) has no proper title, but is inscribed on f. 1ᵃ :—

اوراق جمعت فيها فضايل مصر و ما شرّفها الله تعالى على ساير البلدان و ما خصّ فيها من العجايب و النوادر دون غيرها و ما فيها من الانبياء و الاولياء و العلماء و الصالحين و الزهّاد و ما فيها من الآثار و غير ذلك و ما انزل فى شانها فى الكتاب العزيز و ما قال فى حقّها النبىّ صلعم و ما تواتر فيها الاخبار آلخ

It begins abruptly, without preface or doxology, as follows :—

اخبرنا الشيخ الفقيه الامام ابو الطاهر احمد بن محمّد بن احمد السلمى الاصبهانى قال انبانا ابو طاهر محمّد بن الحسين بن محمّد آلخ

The *second part* (ff. 32–139) is defective at the beginning, and opens abruptly with the words :—

استكمل جميع سنّتى ابو مسهرٍ حدثنا سعيد بن عبد العزيز عن زياد بن ابى سودة آلخ

The first sectional heading runs (f. 35ᵃ) :—

الترغيب فى زيارة بيت المقدس و الصدقة و الصيام

This *second part* is written in a large, bold, good naskh ; pointed, with rubrications, and is dated Rajab 1st, A. H. 765. The *first portion* is unpointed and undated.

737, 738 فقه اللّغة Qq. 48
Qq. 290

Two copies of the *Fiqhu'l-lughat wa sirru'l-'Arabiyyat* of *Abū Manṣūr ath-Tha'ālibī*. See *H.Kh.*, No. 9177 ; *B.M.A.C.*[1],

p. 755; *B. M. A. C.*[2], No. 853, p. 580, and the references there given, amongst which reference is made to the first of these 2 MSS. which contains the *second part* of the work in addition to the first. [**Qq. 48** comprises ff. 71 of 26·7 × 14·9 c. and 29 ll.; poor, but clear, naskh; rubrications; dated the 1st of Dhu'l-Ḥijja, A. H. 1141; part ii begins on f. 48ª. **Qq. 290** comprises ff. 215 (ff. 212, 213 missing) of 22·6 × 15·3 c. and 13 ll.; fine, large, bold old naskh, pointed; dated Thursday, the middle of Rajab, A. H. 600. The lacuna involves none of the text, which extends to § 29 of ch. xxx of Part i.]

739 **فكوك الفصوص** **Ll. 6. 21**

The *Fukūku'l-Fuṣūṣ* of *Shaykh Ṣadru'd-Dīn Muḥammad b. Isḥāq al-Qūnawī*, a commentary on the *Fuṣūṣu'l-ḥikam* of *Shaykh Muḥyiyu'd-Dīn b. al-'Arabī*. See *H. Kh.*, No. 9180. [Ff. 56 of 16·8 × 8·8 c. and 29 ll.; written in different hands, varying from a scrawly ta'līq to a small, neat naskh; rubrications; dated Muḥarram 10, A. H. 891; scribe, Muḥammad b. Jum'a...ash-Shaybānī.]

740 **فوائد الاخيار فى الطّبابة** **Add. 216**[8]

A medical treatise by *Yūsufī* entitled *Fawā'idu'l-akhyār*. See *P. C.*, No. clxxxvi[8], pp. 278–279.

741 **فوائد الامالى و فرائد اللآلى** **Dd. 12. 9**

Fawā'idu'l-amālī wa farā'idu'l-la'ālī, a Turkish treatise on the religious obligations incumbent on good Muslims, beginning:—

الحمد لله الذى جعل العلماء ورثة الانبيآء و جعلهم بين عباده المومنين المقتدى آلخ

The author, who does not mention his name, describes himself as a disciple of a divine named Muḥammad Efendi, whom he pompously qualifies as:—

علماء ديندن و فضلاء دهردن قدوة العارفين مفخر اهل

السنّة و الجماعة سلطان واعظين قامع الفسقآء الفجرة الباغية المبتدعين ناقل كتاب الله عامل سنّة سيّد المرسلين اوستادم اوسطوانی '

The last and chief part of the book (ff. 33ᵃ–125ᵃ) contains a number of legal and religious questions or problems (مسئله) and their solutions. [Ff. 125 of 17·1 × 10·8 c. and 15 ll.; good Turkish naskh; rubrications; no date or colophon.]

742–744 الفوائد الضيائيّة **Add. 582, Add. 763, Add. 809**

The commentary of *'Abdu'r-Raḥmān Jāmī* on the *Kāfiya*, entitled *al-Fawā'idu'ḍ-Ḍiyā'iyya*. See *H. Kh.*, Nos. 9272, 9707 (vol. v, p. 10); *B.M.A.C.*[1], pp. 232, 472; *B.M.A.C.*[2], p. 610. [**Add. 582** comprises ff. 210 of 24·3 × 15·8 c. and 19 ll.; fairly good Indian naskh; dated Ramaḍān 16th, A.H. 1132; scribe, Muḥammad Imām b....Muḥammad Fāḍil b. Khudā-bakhsh. **Add. 763** comprises ff. 191 of 21·4 × 13·6 c. and 19 ll.; small, good naskh, text overlined in red; dated Rabī' I, A.H. 1198; scribe, Sayyid Aḥmad 'Afīf b. Sayyid Sa'īd al-Kattāb. **Add. 809** comprises ff. 179 of 24·8 × 18·2 c. and 17 ll.; legible Indian ta'līq; text overlined in red; dated June 22nd = Ṣafar 20th, A.D. 1801; scribe, Muḥammad 'Alī.]

745 فوائد صفويّه **Oo. 6. 41**

Fawā'id-i-Ṣafawiyya, a history of modern Persia, and especially of the Ṣafawī dynasty, by *Abu'l-Ḥasan b. Ibrāhīm* of *Qazwīn*. See *P. C.*, No. lxii, pp. 119–120.

الفوائد الفناريّة **Add. 2890**

The *Fawā'idu'l-Fanāriyya*. See *infra*, *s. v.* كتاب الفناری.

746 فهرست اسمآء مؤلّفات السيوطی **Qq. 89[1]**

A list of the works of *Shaykh Jalālu'd-Dīn Abu'l-Faḍl 'Abdu'r-Raḥmān b. Kamālu'd-Dīn Abū Bakr b. Muḥammad b. Sābiqu'd-Dīn Abū Bakr b. al-Fakhr b. aṣ-Salāḥ b. Nāṣiru*

'd-Dīn Muḥammad b. al-Fatḥ Hammāmu'd-Dīn al-Khuḍayrī as-Suyūṭī ash-Shāfi'ī. The books enumerated are arranged in ten groups, beginning with Commentaries on the Qur'ān, and ending with historical treatises. [The MS. contains ff. 36 of 19·5 × 13·5 c. and 21 ll.; of which this portion occupies ff. 2ᵃ–11ᵃ; good, clear naskh. The colophon at the end of the second treatise in the volume (on f. 28ᵇ) gives A. H. 1181 as the date of transcription.]

747 فیروزنامهء کامی **Add. 309**

[Ff. 109ᵃ–112ᵃ.] A Turkish mathnavī poem entitled *Fīrūz-nāma* by *Kyāmī Efendi*, and beginning:—

مشعل از ظلمت گنج دهن، نور تجلّیء جمال سخن،

For general description of the MS. see No. 103 *supra*.

748 قاعدهء شناختن شانه **Add. 216[1]**

A short treatise (ff. 1ᵇ–2ᵇ) on divination by means of the shoulder-blades of sheep. See *P. C.*, No. clxxxvi[1], p. 277.

749–756 قاموس فیروزابادی **Dd. 2. 53 Gg. 5. 14 Qq. 38 Nn. 3. 71 Nn. 3. 72 Nn. 3. 73 Add. 847 Add. 3509**

Six copies in eight volumes of the celebrated Arabic Dictionary entitled the *Qāmūs* of *Fīrūzābādī*. See *H.Kh.*, No. 9343; *B.M.A.C.*[1], pp. 229, 468, 640, 692; *B.M.A.C.*[2], pp. 588–590, &c. [**Dd. 2. 53** comprises ff. 395 of 28·5 × 15·2 c. and 37 ll.; very small, neat naskh; partly pointed; rubrications, &c.; marginal notes and glosses; not dated. **Gg. 5. 14** comprises ff. 554 of 32·4 × 21·0 c. and 31 ll.; excellent naskh; partly pointed; rubrications, gold margins, &c.; not dated; bought in Constantinople for Erpenius in March, A. D. 1609, for 74 golden ducats. **Qq. 38** contains the first portion of the work, down to the end of the letter ر (البهر), and comprises ff. 345 of 26·0 × 17·5 c. and 23 ll.; large, fairly good naskh; partly pointed; rubrications; dated Wed., 26th of Rabī' I,

A. H. 808; scribe Yā-sīn b. Muḥammad b. 'Ubayd; collated throughout. **Nn. 3. 71, Nn. 3. 72,** and **Nn. 3. 73** represent 3 volumes (vol. i, أ—ذ; vol. ii, ر—ط; vol. iii, ع—ل) of the Turkish translation of the same work. The *first* vol. is defective at the beginning (the first word is التدريؤ); comprises ff. 572 of 33·0 × 22·0 c. and 35 ll.; is written in fair Turkish naskh; and is dated the 10th of Rabī' II, A. H. 1201. The *second* vol. comprises ff. 329, similar to the first, and is dated the same; scribe, *Darwīsh Yūsuf al-Khalwatī.* The *third* vol. comprises ff. 411, and is dated the 4th of Ṣafar, A. H. 1208. **Add. 847** is a beautiful copy, comprising ff. 614 of 35·5 × 20·5 c. and 30 ll.; excellent naskh; rubrications; ff. 1^b and 2^a richly illuminated; transcribed at Isfahān in A. H. 1081 by Muḥammad Ṣādiq b. Ibrāhīm al-Ḥusaynī al-Māzandarānī. **Add. 3509** contains ff. 472 of 32·2 × 21·0 c. and 31 ll.; neat, fairly legible naskh; rubrications; margins ruled in colours; dated the beginning of Ṣafar, A. H. 952; collated (apparently with a copy made from the author's original transcript); scribe, 'Abdu'l-Jabbār.]

757 القانون فى ديوان الرسائل **Qq. 244**

A manual for the guidance of those employed in the Chancellery of the Foreign Office entitled *Qānūnu'r-Rasā'il,* or more fully *al-Qānūn fī Dīwāni'r-Rasā'il,* of uncertain authorship, beginning:—

الحمد لله الذى خلق الانسان ابتدآءً بالاحسان اليه و بصّره مراشده تتميمًا للنّعمة عليه و علّمه البيان ليهتدى به الى طريق الصواب آلخ

Concerning the Government office called *Dīwānu'r-Rasā'il,* see Kazimirski's Preface to his edition of the *Dīwān of Minūchihrī,* p. v, and von Kremer's *Culturgeschichte des Orients unter den Chalifen,* vol. i, p. 174. The author of this manual states that he deals in it with the Egyptian usage (f. 4^a, end):—

و بيّنتُ الامر فيه على ما يقتضيه حكم البلاد المصريّة و الامر المتعارف فيها الآن دون غيره من الاوقات'

[The MS. comprises ff. 79 of 16·9 × 11·7 c. and 15 ll., and is written in a large, good old naskh. This treatise ends on f. 37[a], and is dated Monday, Dhu'l-Ḥijja 16th, A. H. 597. The remainder of the volume is filled by an acephalous and anonymous work of a similar character, comprising ten chapters, of which the two first and part of the third are missing, and seems to be a Manual for employés of the *Dīwānu'l-Kharāj* or Treasury. It is in the same handwriting as the other treatise, but is not dated.]

758 قانون الفرس **Dd. 6. 32[1]**

A Persian-Turkish glossary entitled *Qānūnu'l-Furs.* See *P. C.*, No. clxiii[1], pp. 245–246.

759 قانون نامهء پادشاهى **Dd. 11. 20[4]**

A manual of Ottoman laws in 24 sections, beginning :—

نشان همايون حكم نافذ ميمون انفده الله تعالى الى يوم يبعثون حكم اولدور كه ولايت قرمان و توقت و اماسيّه و قسطه‌مونى و انقره و سورى حصار و سلطان اوكى و اميرلو قاضلرينه بوندن اوّل حكم همايون كوندرلوب آلخ

[The MS. comprises ff. 151 of 19·6 × 15·0 c. and (in this part) 13 ll. This portion occupies ff. 103–147. No date or colophon. Fair clear Turkish naskh, but ill-spelt.]

القران'. THE QUR'ĀN: COMPLETE COPIES.

760 **Dd. 2. 54**

A *Qur'ān* in a Moorish hand, with rude illuminations, dated Friday, Muḥarram 18th, A. H. 1046. Ff. 184 of 28·6 × 20·6 c. and 21 ll.

761 **Dd. 5. 17**

A *Qur'ān* in a large, clear, comparatively modern naskh hand, with rubrications. No date or colophon. Ff. 351 of 19·0 × 12·9 c. and 11 ll.

762 **Dd. 11. 4**

A *Qur'ān* in a good naskh hand with rubrications, dated the middle of Rabī' II, A. H. 1086. Ff. 310 of 20·5 × 14·5 c. and 13 ll.

763 **Ff. 6. 37**

A *Qur'ān* in good naskh, with rubrications, dated Muḥarram 28th, A. H. 1046; scribe, Muṣṭafā az-Zaynī al-'Ulwānī. Ff. 318 of 19·6 × 13 c. and 15 ll.

764 **Gg. 2. 4**

A fine old *Qur'ān* in large, clear naskh, with rubrications; last page supplied in modern hand. Ff. 254 of 29·2 × 20·2 c. and 17 ll.; no date or colophon. Two leaves from what appears to be a work on traditions are bound in at the end.

765 **Gg. 3. 17**

A *Qur'ān* in clear, modern naskh, with rubrications; not dated; scribe, Ḥasan b. Ṣāliḥ al-Qudsī.

766 **Ii. 6. 9**

A fine *Qur'ān* in beautiful old naskh, with rubrications; punctuation and names of *sūras* in gold. Ff. 310 of 17·2 × 12·9 c. and 11 ll. A hardly legible date, taken in conjunction with the handwriting, appears to indicate that the MS. dates from about A. H. 600.

767 **Ii. 6. 48**

A neatly-written *Qur'ān*, in small, clear naskh, punctuated and headed in red. Ff. 404 of 15·0 × 9·5 c. and 13 ll. No date or colophon.

768 **Kk. 2. 17**

Another *Qur'ān* written in a large, scrawly, probably European hand of the sixteenth century. There are some notes in Castell's short-hand or cypher on the terminal pages. Ff. 284 of 36·5 × 23·8 c. and 13 ll. Not dated.

769 **Ll. 5. 27**

Another *Qur'ān* in clear naskh with rubrications, without date or colophon. Ff. 343 of 20·9 × 14·6 c. and 13 ll. An index in a 17th century European hand is prefixed.

770 **Mm. 6. 8**

Another *Qur'ān* in clear naskh, with rubrications. The volume originally comprised ff. 262, but the last four (of which three were probably blank) are missing. The leaves measure 18·0 × 12·5 c., and each contains 17 ll.

771 **Nn. 3. 75**

A splendidly written and illuminated *Qur'ān* from the Library of Tippoo Ṣāḥib, presented to the University by the Court of Directors of the East India Company on August 15th, A. D. 1806. The volume has at the beginning several magnificent *'unwāns*, and concludes with some prayers and a *fāl-nāma*. Ff. 300 (4 of which did not belong to the original) of 39·3 × 25·0 c. and 12 ll. Not dated, but notes of ownership of A. H. 1028 and 1066 occur at the beginning.

772 **Add. 179**

Another *Qur'ān* in a large, good, clear, quite modern naskh, with rubrications. Ff. 377 of 39·3 × 25·1 c. and 11 ll. Not dated.

773 **Add. 227**

Another *Qur'ān*, written in a small, neat naskh, with rubrications and punctuation in yellow. Ff. 308 of 16·3 × 9·4 c. and 15 ll. Not dated.

774 **Add. 284**

Another *Qur'ān*, written in a large Indian naskh, with rubrications, on flimsy Indian paper. Ff. 389 of 29·0 × 17·5 c. and 13 ll. Not dated. Scribe, 'Abdu'llāh.

775 **Add. 576**

A well-written and richly illuminated *Qur'ān*, beginning with several beautiful *'unwāns*, and ending with a prayer and a colophon. Ff. 242 of 25·2 × 15·8 c. and 19 ll. Written, as it would appear, for Muḥammad Shāh in A. H. 1256 by Muḥammad Ḥasan b. Muḥammad Ja'far al-Iṣfahānī.

776 **Add. 760**

Another *Qur'ān*, written in neat, small naskh within gold borders; punctuation in gold. No colophon or date. Ff. 304 of 16·5 × 10·5 c. and 15 ll.

777 **Add. 767**

A plainly-written *Qur'ān*, wanting a few of the short *sūras* at the end. Ff. 316 of 21·1 × 14·3 c. and 13 ll. Not dated.

778 **Add. 3176**

Another *Qur'ān*, written in a large, plain Indian naskh between blue and red margins on Indian paper. Ff. 439 of 24·4 × 16·3 c. and 12 ll. No date or colophon.

779 **Add. 3177**

A small, minutely written and illuminated *Qur'ān*, without date or colophon. Ff. 196 of 12·4 × 7·8 c. and 23 ll.

780 **Add. 3221**

Another *Qur'ān*, defective at end (from *Sūratu'l-Kawthar*), in a large Moorish hand. Headings in red and blue. Ff. 238 of 23·8 × 18·5 c. and 17 ll.

781 **Add. 3488**

Another *Qur'ān*, written in a neat naskh with rubrications, fully pointed. No date or colophon. Ff. 306 of 18·0 × 12·1 c. and 15 ll.

THE QUR'ĀN: PORTIONS.

782 **Dd. 6. 3**

The second half of the *Qur'ān*, from Sūra xix to the end. Ff. 132 of 19·0 × 14 c. and 15 ll. Large, clumsy naskh; no colophon or date.

783 **Ad. 3243**

The fourth of the 30 *juz'* into which the *Qur'ān* is divided (Sūra iii, 86–Sūra iv, 28), in a large Moorish hand, pointing in red, punctuation in yellow. Ff. 33 of 13·5 × 10·5 c. and 9 ll. No date or colophon.

784 **Ll. 6. 28**

The seventh *juz'* of the *Qur'ān* (Sūra v, 85–vi, 111). Ff. 24 of 15·3 × 10·4 c. and 10 ll. Fair naskh, no colophon.

785 **Dd. 3. 80**

The twenty-ninth *juz'* of the *Qur'ān* (Sūra lxvii–lxxvii). Ff. 26 of 14·9 × 10·0 c. and 9–11 ll.; fair naskh; no colophon.

786 **Dd. 5. 58**

The thirtieth (last) *juz'* of the *Qur'ān* (Sūra lxxviii–end). Ff. 26 (last missing) of 19·5 × 12·5 c. and 9 ll. Poor but clear naskh. No colophon.

787 **Add. 331**

Selections from the *Qur'ān*, consisting of Suras vi, *v.* 3–end, xxxvi, xliv, xlviii, lv, lvi, lxi, lxvii, lxxviii, lxxxvi, lxxxix, xcix–end. Ff. 87 of 14·6 × 9·4 c. and 9 ll.; good naskh; rubrications, and punctuation in green. No colophon or date.

THE QUR'ĀN: KUFIC FRAGMENTS.

788 **Add. 743[1]**

Qur. xii, 8–23. [F. 1 of 25·3 × 18·4 c. and 18 ll.]

789 **Add. 743[2]**

Qur. xx, 63–66. [F. 1 of 15·5 × 13·4 c. and 5 ll.] See **Add. 1135** *infra.*

790 **Add. 743³**

Qur. xxxvii, 114–154. [F. 1 of 18·1 × 15·6 c. and 16 ll.]

791 **Add. 1111**

Qur. i, 1–ii, 228. [Ff. 83 of 16·0 × 10·3 c. and 7 ll.]

792 **Add. 1112¹**

A small fragment of Kūfic writing, partly obliterated. [F. 1 of 10·0 × 7·7 c. and 5 ll.]

793 **Add. 1112²**

Another smaller and more mutilated fragment, containing part of Qur. xli, 21–23. [F. 1 of 8·0 × 6·2 c. and 5 ll.]

794 **Add. 1113**

Qur. ii, 127–iii, 123. [Ff. 16 of 11·5 × 8·8 c. and 21 ll.]

795 **Add. 1114**

Qur. ii, 247–249 and 254–256. [Ff. 2 of 22·2 × 15·2 c. and 8 ll.]

796 **Add. 1115**

Qur. iii, 8–iv, 64. [Ff. 60 of 16·5 × 11·5 c. and 7 ll.]

797 **Add. 1116**

Qur. iii. 55–83. [Ff. 37 of 18·9 × 12·2 c. and 3 ll.]

798 **Add. 1117**

Qur. iii, 113–197. [Ff. 58 of 16·0 × 10·5 c. and 6 ll.]

799 **Add. 1118**

Qur. iii, 141–154. [Ff. 2 of 23·0 × 15·9 c. and 14 ll.]

800 **Add. 1119**

Qur. iv, 133–143. [Ff. 2 of 15·5 × 11·6 c. and 7 ll.]

801 **Add. 1120**

Qur. v, 59–vi, 3. [Ff. 28 of 19·2 × 13 c. and 7 ll.]

802 **Add. 1121**

Qur. vi, 58–116. [Ff. 2 of 12·6 × 13·4 c. and 23 ll.]

803 **Add. 1122**

Qur. vii, 171–194. [Ff. 2 of 21·4 × 15·0 c. and 15 ll.]

804 **Add. 1123**

Qur. vii, 124–139; vii, 154–178; vii, 198–viii, 13; x, 109–xi, 18–19. [Ff. 5 of 27·2 × 20·0 c. and 18 ll.]

805 **Add. 1124**

Qur. vii, 202–x, 56. [Ff. 96 of 17·0 × 11·3 c. and 7 ll.]

806 **Add. 1125**

Qur. viii, 10–73. [Ff. 2 of 37·5 × 28·0 c. and 23 ll.]

807 **Add. 1126**

Qur. viii, 50–ix, 94. [Ff. 16 of 16·7 × 10·8 c. and 12 ll.]

808 **Add. 1127**

Qur. x, 68–75. [Ff. 6 of 17·6 × 12·3 c. and 5 ll.]

809 **Add. 1128**

Qur. x, 107–xi, 44. [Ff. 2 of 17·4 × 12·5 c. and 13 ll.]

810 **Add. 1129**

Qur. xiii, 6–15. [Ff. 8 of 16·2 × 12·3 c. and 6 ll.]

811 **Add. 1130**

Qur. xv, 96–xvi, 25. [F. 1 of 25·4 × 18·7 c. and 18 ll.]

812 **Add. 1131**

Qur. xvi, 16–xvii, 37. [Ff. 10 of 18·6 × 14·2 c. and 13 ll.]

813 **Add. 1132**

Qur. xvi, 68–xviii, 22. [Ff. 60 of 18·5 × 12·9 c. and 7 ll.]

814 **Add. 1133**

Qur. xvi, 67–93. [F. 1 of 15·4 × 8·7 c. and 17 ll.]

815 **Add. 1134**

Qur. xvii, 2–xviii, 68. [Ff. 40 of 13·5 × 10·0 c. and 7 ll.]

816 **Add. 1135**

Qur. xx, 57–63 (continued in **Add. 743**) and xx, 83–89. [Ff. 2 of 18·5 × 12·1 c. and 5 ll.]

817 **Add. 1136**

Qur. xxii, 22–69. [Ff. 8 of 16·5 × 10·5 c. and 8 ll.]

818 **Add. 1137**

Qur. xxii, 61–xxxvi, 27. [Ff. 94 of 15·2 × 9·5 c. and 9 ll.]

819 **Add. 1138**

Qur. xxiii, 1–xxv, 22 (= Juz' 18). [Ff. 97 of 11·0 × 6·0 c. and 5 ll. The text ends on f. 94a.]

820 **Add. 1139**

Qur. xxiii, 19–xxxii, 5. [Ff. 51, some missing, of 23·0 × 16·6 c. and 17 ll.]

821 **Add. 1140**

Qur. xxiii, 26–46 and xxiv, 1–14. [Ff. 2 of 21·2 × 14·2 c. and 15 ll.]

822 **Add. 1141**

Qur. xxiv, 32–xlii, 13. [Ff. 55 of 12·5 × 8·6 c. and 13 ll.]

823 **Add. 1142**

Qur. xxvi, 199–xxvii, 13 (then ff. 2–5 missing) and xxviii, 17–36 (Maghribī). [Ff. 2 of 12·4 × 11·6 c. and 16 ll.]

824 **Add. 1143**

Qur. xxix, 11–42. A very fine, well-preserved specimen, illuminated with gold. [Ff. 8 of 31·6 × 23·0 c. and 9 ll.]

825 **Add. 1144**

Qur. xxix, 43–xxxi, 34. [Ff. 2, 9, 31–40 of 12·1 × 8·6 c. and 4 ll.]

826 **Add. 1145**

Qur. xxxi, 31–xxxiii, 49. [Ff. 8 of 17·8 × 13·5 c. and 12 ll.]

827 **Add. 1146**

Qur. xxxiii, 52–xxxiv, 10. [Ff. 2 of 41·5 × 34·3 c. and 21 ll.]

828 **Add. 1147**

Nine leaves, much mutilated by fire and ill-usage, containing portions of the Qur'ān which include xxxvi, 45–70; xxxvii, 57–103; xxxvii, 150–xxxix, 21. [Ff. 8 of 36·0 × 26·5 c. and 15 ll.]

829 **Add. 1148**

Qur. xl, 5–18; xxxix, 68–xl, 5; xl, 84–xli, 13. [Ff. 3 of 21·6 × 14·5 c. and 16 ll.]

830 **Add. 1149**

Qur. xl. 12–66. [Ff. 4 of 17·3 × 11·6 c. and 15 ll.]

831 **Add. 1150**

Qur. liv, 9–lxxxvi, 9. [Ff. 44 of 15·0 × 11·0 c. and 12 ll.]

832 **Add. 2964**

Qur. xviii, 74–xx, 135 (= Juz' 16). [Ff. 91 (f. 92, containing last 6 words of the Sūra, missing) of 12·0 × 9·8 c. and 5 ll.; on parchment; illuminated.]

THE QUR'ĀN WITH TRANSLATIONS OR GLOSSES.

833 **Add. 206**

The *Qur'ān*, with interlinear Persian translation, dated A.H. 1108. See *P. C.*, No. xvi, pp. 40–41.

834 **Add. 832**

A complete Persian translation of the *Qur'ān*, without the original text. See *P. C.*, No. xviii, pp. 43–45.

835 **Add. 838**

The *Qur'ān*, with interlinear Persian translation. See *P. C.*, No. xvii, pp. 41–43.

836 **Dd. 9. 50**

The *Qur'ān*, complete, with interlinear Turkish (and, as far as f. 25ᵇ, Persian) translation. [Ff. 150 of 30·4 × 19·4 c. and 9 ll. of text in large, clear naskh, the glosses written obliquely between the lines; not dated.]

837 **Mm. 4. 11**

A Latin translation of the *Qur'ān*, of which the last three *sūras* are missing. [Ff. 129 of 31·0 × 21·4 c. and 26–28 ll. Very neat, clear, scholarly 17th century hand.]

838 **Mm. 5. 26**

Another Latin translation of the *Qur'ān*, beginning at v. 16 of Sūra ii, and ending with v. 11 of Sūra xlix. The text (written on the versos of the leaves) accompanies the translation as far as f. 50. [Ff. 272 of 30·3 × 21·6 c. and 18 ll. The writing, clear and good in the earlier portion of the MS., becomes very cursive and full of contractions after f. 225.]

839, 840 قران السعدين **Dd. 12. 7**
Add. 3194[2]

Two copies of the *Qirānu's-sa'dayn* of *Amīr Khusraw* of Dihli. See *P. C.*, Nos. ccliv and cccxl[2], pp. 343–344 and xxxviii.

841 قُرّة العين فى اعمال الخطأيْن **Qq. 234[1]**

Qurratu'l-'ayn fī a'māli'l-khata'ayn, by *Shaykh Yā-Sīn al-Faradī*, a treatise beginning:—

نحمدك يا من هديتنا الى استخراج المجهول بحساب الخطأين و نشكرك على ما منحتنا من طرقه الجليه المشيده على القوانين الحسابيّه آلخ

and consisting of an Introduction, two chapters (the first containing five, the second six sections), and a Conclusion. [The MS. comprises ff. 66 of 20·7 × 16·4 c. and 24 ll., and is written in a fair modern naskh. It is, as stated in a note on f. 1[a], the author's autograph. It contains two treatises, of which this, the first, ends on f. 47[b].]

842 قرّة العيون فى تاريخ اليمن الميمون **Add. 2894**

Qurratu'l-'uyūn fī tārīkhi'l-Yamani'l-maymūn, a history of Yaman from the time of Muḥammad to A.H. 1029, by *Ibnu'd-Dayba'*. See *B.M.A.C.*[2], Nos. 587 and 591, pp. 378–379 and 382–383. [Ff. 246 of 31·6 × 21·3 c. and 22 ll.; large and coarse but clear naskh; date of transcription, Wednesday the 20th of Jumāda I, A.H. 1120; scribe, Aḥmad b. Ṣalāḥ al-Ḥalāl; written for Ṣafiyyu'd-Dīn Aḥmad b. Mahdī b. Muḥammad.]

843 قرق وزير **Dd. 4. 7**

The well-known "Tales of the Forty Vezīrs" (*Qirq Vezīr*) in Turkish, compiled by *Shaykh-zāda* in A.H. 850 (A.D. 1446–1447) in the reign of Sulṭān Murād II. See Pertsch's *Cat. of Berlin Turkish MSS.*, pp. 445–447 and 433–434; Belletête's edition; Bernhauer's and Gibb's translations; and Zenker, Nos. 728 and 729 and II, 681. [Ff. 350 of 20·4 × 15·1 c. and 11 ll.; bad, scrawly nasta'līq, carelessly written and spelt; rubrications; not dated.]

(قصّه. See also above, *s. v.* حكايه.)

844 قصّهء آدم خان و در خانى **Add. 320**

The *Romance of Ādam Khān and Dur Khānī* in the Pashto or Afghān language. [Ff. 26 of 23·9 × 17·2 c. and 16 ll.; poor ta'līq; some rubrications; not dated.]

845 قصّة اسكندر الرومى Add. 3227²

The *Legend of Alexander the Great* in 40 chapters, translated from the Greek into Arabic by an anonymous Christian in the year A.D. 1669. [The MS. comprises ff. 116 of 20·6 × 14·2 c. and 17 ll.; large, clear naskh; rubrications; dated Ḥazīrān (June) 3, A.H. 1117; scribe, Ibrāhīm b. Ḥasūn the Syrian. The volume contains two separate works, of which this, the second, occupies ff. 28–116.]

846 قصّة تودّد Qq. 72

The *Story of the hand-maiden Tawaddud*, and the account of her dispute with the men of learning in the presence of Hārūnu'r-Rashīd, given on the authority of *Shaykh Abū Bakr* from *'Abdu'r-Raḥmān b. Hishām* from *Ibrāhīm al-Yamānī.* This story is from the *Alf Layla wa Layla* or "Thousand and one Nights" (Bulāq ed. of A.H. 1279, vol. ii, pp. 357–388), but the wording of the present version is different. See also *B. M. A. C.*[1], No. dccvi[1], p. 329[a]. [Ff. 56 of 18·8 × 12·8 c. and 15 ll.; large, good naskh; rubrications; no date or colophon.] See also **Qq. 129**, *infra, s. v. Yawāqītu'l-Mawāqīt.*

847 قصّهٔ چهار درویش Add. 311²

The well-known Story of the Four Dervishes (*Qiṣṣa-i-Chahār Darvīsh*) in Hindustānī. See *P. C.*, No. cccxxiii, p. 403.

848, 849 قصّهٔ حاتم طائى Add. 2669 Add. 3254

Two different recensions of the *Story of Ḥātim-i-Ṭā'ī.* See *P. C.*, Nos. cccxix and cccxxxiii, pp. 399 and 420–422.

850 قصّة زيد و كحلا Qq. 67

The *Story of Zayd and Kaḥlā.* Another tale in the style of the "Nights." [Ff. 155 of 20·1 × 14·8 c. and 15 ll.; clumsy but legible naskh; no date or colophon.]

851 قصّهء سيف الملك **Add. 221**

The *Story of Sayfu'l-Mulk*, in Hindustānī verse, beginning:—

الهى جگت كا الهى تو سون، كرنهار جم بادشاهى سو تون،

[Ff. 140 of 23·6 × 16·1 c. and 12 ll.; large, clear, clumsy ta'līq, with punctuation in red; no date or colophon.]

852 قصّهء سيف الملك **Add. 242**[3]

The *Story of Sayfu'l-Mulk* in Hindustānī verse. See *P. C.*, No. cccxxvi[3], pp. 405–406.

853 قصّة عيسى بن مريم **Add. 1089**

The *Story of Jesus the Son of Mary*, beginning:—

قصّة عيسى ابن مريم عليه الصلاة و السلام انّه قال ذات ليلة قد صففت قدمى الى الصلاة قال اللهم (f. 2ª) يا ربّ ارنى فى هذه اللّيلة من بعض عجايبك آلخ

[Ff. 27 of 21·0 × 14·5 c. and 7 ll.; large, clear naskh; rubrications; dated Tuesday the 24th of Rabī' II, A. H. 1171; scribe, Sulaymān b. Muhammad.]

854 **Add. 278**[1]

قصّة فرس العقيلى و ما جرى لها مع الامير ابى زيد،

An episode from the *Romance of Abū Zayd* or *of the Banū Hilāl*. See Nos. 535–536 *supra*. [Ff. 74 of 21·9 × 16·1 c. and 21 ll.; poor naskh; defective at end.]

855 قصّهء فيروز شاه **Ll. 5. 23**

One volume (the 5th, according to the heading, and, to judge by the concluding words, not the last) of a Turkish story, dealing chiefly with the exploits of Fīrūz Shāh. [Ff. 108 of 20·8 × 14·7 c. and 20 ll.; good Turkish naskh; not dated.]

856 قصّهء گل بکاولی **Add. 3263**

The *Story of the Rose of Bakāwalī* (Persian version). [See *P. C.*, No. cccxxxv, p. 422.]

857 **Qq. 233**

قصّة مدينة النحاس و القماقم السليمانيّة الّذى محبوس بها المردة

The *Story of the City of Copper, and the bottles wherein Solomon imprisoned the rebellious genies.* [Ff. 50 of 20·4 × 14·2 c. and 11 ll.; large, clear naskh, with rubrications, pointed and punctuated; dated Dhu'l-Ḥijja, A. H. 984.]

858 قصّهء هيرا و رنجه **Add. 322**

The *Story of Hīrā and Ranja*, a versified Panjābī romance by *Muqbil*, described as "unique in this country and rare in the Panjāb, copied expressly for the owner of the book in 1856." [Ff. 48 of 28·5 × 18·8 c. and 15 ll.; fair ta'līq; comprising 354 verses or strophes of 4 lines each.]

859 قصة يوسف و ما جرى له مع الملك و مع زليخا **Add. 1066**

The *Story of Joseph and Zulaykhā* in Arabic, related on the authority of *Ka'bu'l-Aḥbār* and *Wahb b. Munabbih.* [Ff. 83 of 15·8 × 11·2 c. and 11 ll.; poor naskh; dated Wednesday the 3rd of Jumāda II, A. H. 1241; scribe, Muḥammad al-Barqāwī.]

860 قصّهء يوسف **Ll. 6. 17[2]**

A Persian prose version of the *Story of Joseph*, by *Ṣadru 'sh-Sharī'a*, beginning:—

الحمد لله الذى هدانا للضلال القديم و الصلوة على حبيبه صاحب الخلق العظيم آلخ .

[For description of MS. see No. 607 *supra.* This portion occupies ff. 74ᵇ–85ᵇ, and is written in a small, scratchy, cursive nīm-shikasta; not dated.]

861 قصّهء يوسف **Dd. 5. 37**

The *Story of Joseph* in Malay. [Ff. 62 of 19·3 × 15·1 c. and 12 ll.; good, large naskh; transcribed in October, A.D. 1604 by Pr. Willems. See Van Ronkel's *Account of six Malay MSS. of the Cambridge University Library* in the *Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch Indië*, 6e volgr. II, pp. 7–8.]

862 قصّة يونس الصدّيق **Add. 3227[1]**

The *Story of Jonah* (Yūnus), preceded by an account of the death of Moses, compiled by a Christian whose name does not appear. [The MS. has been already described under No. 845. This portion occupies ff. 1–27 and is written in a fair naskh; scribe, Yūnus b. Khwāja Ḥasūn the Syrian; dated the year 1965 (of the Martyrs).]

863 قصص الانبيآء للكسائى **Add. 3266**

The *Qiṣaṣu'l-anbiyā* ("Stories of the Prophets") of *al-Kisā'ī*, beginning:—

الحمد لله حق محامده و الشكر له على عوايده...قال الكسائى رحمة الله عليه انّى قد جمعت فى هذا الكتاب المستطاب خلق السموات و الارضين و الجنّ و الانس آلخ

See *H. Kh.*, No. 9437; *B. M. A. C.*[2], Nos. 497–499, pp. 298–299. [Ff. 164 of 20·3 × 14·7 c. and 17 ll.; clear naskh with rubrications; the last and three first leaves in a more modern hand; dated A. H. 1045.]

864 قصص الانبيآء **Add. 3258**

Part of another collection of *Legends of the Prophets*, described as the 3rd volume, and containing the lives of Noah, Abraham, Nimrod, &c., beginning after the doxology:—

قال الناقل و هو اوهب (*sic*) رضى الله تعالى عنه انه لمّا كثر فى الارض الفساد آلخ

[Ff. 81 of 20·9 × 15·4 c. and 18–21 ll.; large, ungraceful and untidy naskh; not dated.]

865 قصص الانبيآء **Ll. 5. 12**

A Turkish version of the *Legends of the Prophets*, beginning :—

توکّل قلدم تنکریا بشلدم بو کتابی یکشنبه کون سعبان ای یدنجی کن یا ربّ سن قوّت ورکل بونی یزمغا یا ربّ سن رحمت قلغل بونی یزنا و اوقیانه و اکرننا و سوب دکلینا و دوست دوتنا.... هذا کتاب قصص الانبیاء و فیه تفسیر الاخبار، الحمد لله ربّ العالمین کتبه کتابًا و لستُ ادری او ما مَتَّ یُقری الکتاب.... هذا کتاب برسم محمّد بن عبد الله رزقه الله علمًا و فهمًا و ادبًا بخطّه حسن بن ناصرین مدینة البلخی آلخ

[Ff. 162 of 24·4 × 16·0 c. and 15 ll.; good, clear naskh, pointed, with rubrications; not dated, probably 9th or early 10th century of the Flight.]

866 قصص الانبیاء **Dd. 11. 9[3]**

Another Turkish treatise on the Angels, the Prophets, &c., beginning, after the short doxology :—

تسبیح الملائکة الکروبیین سبحان الله عدد خلقه و زینة عرشه و مداد کلماته، انلروك اولولری آدِ یاییل در شول قدر چُق در حسابن بر تکری تعالی بلور،

[Ff. 136 of 20·6 × 15·0 c. and 15 ll.; contains 3 treatises, of which this, the last, occupies ff. 87ᵇ–136; good naskh, pointed, with rubrications; not dated.]

867 قصائد الوتریّات فی مدح اشرف البریّات **Add. 779**

Poems in praise of Muḥammad called *al-Qaṣā'idu'l-witriyya* by *Majdu'd-Dīn Abū 'Abdi'llāh Muḥammad b. Abū Bakr b. Rashīd al-Wā'idh al-Baghdādī*, with *takhmīs* by

Muḥammad b. 'Abdu'l-'Azīz al-'Irāqī. See *B.M.A.C.*[2], No. 1078[1], p. 679, and references there given. [Ff. 84 of 20·2 × 14·8 c. and 16 ll.; clear, but ungraceful naskh, some leaves in a later hand; dated Saturday the 20th of Shawwāl, A. H. 989; scribe, Najmu'd-Dīn b. Zaynu'd-Dīn b. Sikandar.]

868 قصيدة ابى الحسن على بن ابى الرجال مع شرح **Gg. 2. 16**

The *Qaṣīda* of *Abu'l-Ḥasan 'Alī b. Abu'r-Rijāl*, with commentary by *Aḥmad b. al-Ḥasan al-Qunfudī al-Qusṭanṭīnī.* See *B.M.A.C.*[1], p. 447[a]. [Ff. 56 of 24·5 × 16·4 c.; written in a Maghribī hand; dated A. H. 1004.]

869 قصيده در مدح افسوس على **Add. 3274**

A *qaṣīda* in Hindustānī, by the poet *Farrukh*, in praise of Afsūs 'Alī; written in a large Indian *ta'līq* by Aṣghar 'Alī, one of the author's pupils, and beginning:—

يه ابكى باد بهاريكا برگ و سامان هى،
كه جوش گل سى هر ايك بام و در گلستان هى،

[Ff. 16 of 28·7 × 19·2 c. and 8 ll.; within coloured margins.]

870 قطر الندا و بلّ الصدا **Add. 1093[2]**

The grammatical work entitled *Qaṭru'n-nadā wa ballu'ṣ-Ṣadā*, by *Abū 'Abdi'llāh Muḥammad b. Yūsuf b. Hishām* (d. A. H. 762), with the author's own commentary, mentioned by *H. Kh.*, No. 9541 (vol. iv, p. 563, ll. 1–2). See also *B. M. A. C.*[1], p. 692; *L. C.*, vol. v, p. 293. [The MS. comprises ff. 76 of 19·9 × 14·3 c. and 23 ll.; good, clear naskh; rubrications; dated Tuesday, 25 Rabī' I, A. H. 1051; scribe, Salīm al-Mālikī.... In the same vol. is bound up another grammatical work (ff. 16) described *infra, s. v.* لباب الاعراب.]

871 قلايد الجمان فى تعريف قبايل عرب الزمان **Qq. 30**

Qalā'idu'l-jumān fī ta'rīfi qabā'ili 'Arabi'z-zamān, an account of the genealogy of the Arab tribes, by *Shihābu'd-Dīn Aḥmad b. 'Abdu'llāh...al-Qalqashandī* (d. A. H. 821). See *B. M. A. C.*[2], No. 595, pp. 386–387, and references there given.

[Ff. 49 of 29·8 × 18·9 c. and 33 ll.; fair naskh; rubrications; dated Monday, Muḥarram 12, A. H. 1164. At the end of the text, just before the colophon, A. H. 819 is given as the date of composition.]

872 القمر الطالع و نزهة المطالع Qq. 209

Al-qamaru'ṭ-ṭāli' wa nuzhatu'l-muṭāli', a miscellany of anecdotes and information in 10 chapters and an Introduction, by *'Abdu'l-Karīm b. Kamālu'd-Dīn b. al-Ḥājj al-Anṣārī al-Khazrajī*, beginning, after the doxology, as follows:—

و بعد، فهذا كتاب مجموع لطيف، قد حوى من كلّ فن ظريف، جمع من كتب عديدة و فوايد فريدة، و سمّيتُه القمر الطالع و نزهة المطالع و رتّبتُه على عشرة ابواب، و خاتمة تشتمل على ما استحسنّا جمعه،

الباب الاول، فى العقل و الذكا و الحمق،

الباب الثانى، فى الخير و الصلاح و ذكر الاخيار الصحاب و الاوليآء،

الباب الثالث، فى مدح الكرماء و ذم البخلآء و الثقلآء،

الباب الرابع، فى ذكر الدوابّ و الوحوش مرتّب على حروف المعجم،

الباب الخامس، يشتمل على نبذة من عجايب المخلوقات و خلق الجان و صفتهم،

الباب السادس، فيما جآء فى اليسر بعد العسر و الفرج بعد الشدة و مدح الصبر،

الباب السابع، فى مدح الحيا و التواضع و ذمّ الكبر و العجب و البخلآء،

الباب الثامن، فى الادعية و كلام النوم و ما يناسب ذلك،

الباب التاسع، فى الموشّحات و المقاطيع و ما يناسب ذلك،

الباب العاشر، فى الحكايات و النوادر و ما يناسب ذلك،

الخاتمة، فيما استحسن جمعه نبذة من كتاب روح المجالس و روح المجالس،

[Ff. 230 of 20·6 × 14·8 c. and 21 ll.; large, clear naskh; rubrications; dated Monday the 26th of Jumāda I, A.H. 1125; scribe, 'Umar b. Ḥasan.]

873 قواعد زبان فارسى **Oo. 6. 49[3]**

Qawā'id-i-zabān-i-Fārsī, a treatise on Persian grammar, by *'Abdu'l-Wāsi' Hānsawī*. See *P. C.*, No. lxxv[3], p. 150.

قوانين الرسل

Qawānīnu'r-rusul (Canones Apostolorum). See Part II, untitled MSS., I, iii, *s. v.* Christian Offices &c.

874 قوانين الكمال المسيحى **Add. 458**

Qawānīnu'l-Kamāli'l-Masīḥī, "Institutes of Christian Perfection by Macarius the Egyptian. This manuscript was translated from the English translation of Macarius' work on Christian Perfection in Egypt, for the Rev. Dr Tatham, under the care and sanction of the Coptic Patriarch" [signed] "H. Tatham." A table of the chief events in the life of Macarius, occupying pp. 1–4, is prefixed to the translation. [Pp. 162 of 23·5 × 16·5 c. and 17 ll.; excellent naskh; translated from the English by Yuḥannā b. Mīkhā'īl in Cairo, A. D. 1843.]

875 قهوة الانشآء **Qq. 45**

Qahwatu'l-Inshā, a collection of letters and documents written by *Shaykh Taqi'u'd-Dīn Abū Bakr ibn Ḥujjat al-Ḥamawī* (d. A. H. 837), Secretary of State (منشى ديوان الانشاء), by command of the Sultan of Egypt. See *H. Kh.*, No. 9681; *L. C.*, vol. i, p. 159. [Ff. 192 of 26·8 × 17·7 c. and 21 ll.; good old naskh; rubrications; dated A. H. 889.]

876 قيس و عامر Qq. 14

The *Book of Qays and 'Āmir*, and the wars and battles which passed between them, by *Shaykh Ḥasan*, in mixed prose and verse, beginning, after a short doxology:—

حكى و اللّه اعلم فيما مضى و تقدّم من احاديث العرب و اخبارها و لذيذ اشعارها آلخ

[Ff. 181 of 32·2 x 21·4 c. and 31 ll.; large and coarse, but clear, naskh; rubrications; no date or colophon.]

877 قيس و لبنى Qq. 14ª

The Poems and Love-adventures of Qays al-Laythī, Qays al-'Āmirī, and Jamīl, beginning, after the doxology:—

و بعد فانى تتبعت اخبار المتيّمين من الجاهلية و المحضرمين، فلم اجد اصدقهم غراما، و لا ارقهم نظاما، من ثلاثة لا رابع لهم فى هذا الطريق، و لا مماثل لهم فيما ابرزوه من المعنى الدقيق، و اللفظ الرقيق، و هم القيسان ابن ذريح الليثى و ابن الملوح العامرى، و جميل بن معمر العذرى، فاستخرت اللّه تعالى فى التقاط ما حسن من اخبارهم، و عذب من اشعارهم، ليتحلّى الاسماع بعقد من جواهر غزلهم منظم، و يقتدى بسننهم فى الغرام كلّ متيّم، و قد وسمته باحسن ما يميل من اخبار القيسين و جميل آلخ

[Ff. 29 of 22·2 x 16·2 c. and 23 ll.; good naskh; rubrications; no date or colophon.]

878 الكافى للكلينى Add. 683

The last of the 30 books which constitute *Abū Ja'far Muḥammad b. Ya'qūb al-Kulaynī's* great collection of Shī'a traditions known as the *Kāfī*; this last book, called كتاب الروضة (*Kitābu'r-Rawḍa*), treats of the personalities of 'Alī and the Imāms. See Loth, *I. O. A. C.*, No. 144, pp. 32–33;

*B. M. A. C.*², No. 152, pp. 88–89. [Ff. 194 of 27·5 × 17·9 c. and 17 ll.; clear, good naskh; rubrications; dated Tuesday, Ṣafar 2, A. H. 1107; written in Murād-ābād.]

879 **الكافى للكلينى** **Add. 3182**

A larger portion of the same work, *viz.* the *Rawḍa* above described (ff. 344^b–469^a); and the *Furū'* (ff. 1^b–342^a), comprising the following books:—كتاب النكاح (ff. 1^b–64^b), dated Dhu'l-Ḥijja, A. H. 1061; كتاب العقيقة (ff. 64^b–78^a), dated Rajab 15, A. H. 1061; كتاب الطلاق (ff. 78^b–111^a); كتاب العتق و التدبير و الكتابة (ff. 111^b–118^a), dated Sha'bān 15, A. H. 1062; كتاب الصيد (ff. 118^b–124^b), dated Sha'bān, A. H. 1062; كتاب الذبايح (ff. 124^b–128^b), dated Sha'bān 23, A. H. 1062; كتاب الاطعمة و الاشربة (ff. 128^b–163^b), dated Ramaḍān 11, A. H. 1062; كتاب الاشربة (ff. 163^b–179^b), dated Ramaḍān 23, A. H. 1062; كتاب الزّى و التجمّل و المروة (ff. 179^b–205^a), dated Shawwāl 11, A. H. 1062; كتاب الدواجن (ff. 205^b–210^a), dated Shawwāl 17, A. H. 1062; كتاب الوصايا (ff. 210^b–228^b), dated Dhu'l-Ḥijja 13th, A. H. 1062; كتاب المواريث (ff. 228^b–257^b), dated Dhu'l-Ḥijja 20th, A. H. 1062; كتاب الحدود (ff. 257^b–284^b), dated Muḥarram 6, A. H. 1063; كتاب الديات (ff. 284^b–315^b), dated Ṣafar 29 [A. H. 1063]; كتاب الشهادات (ff. 316^a–324^a), dated Rabī' I, 20th, A. H. 1063; كتاب القضايا و الاحكام (ff. 324^a–332^b), dated the 6th (*sic*) of Rabī' I, A. H. 1063; كتاب الايمان و النذر و الكفارات (ff. 333^b–342^a), dated Wednesday the 12th of Rabī' I, A. H. 1063. Scribe (ff. 315^b, 342^a) Isma'īl b. Qāsim at-Tabrīzī. The *Rawḍa*, which follows the *Furū'*, was transcribed by Muḥammad Ṣāliḥ b. al-Waliyyi'l-Qummī, and is dated Ramaḍān 25, A. H. 1046. [Ff. 469 of 25·8 × 20·0 c., and 22 ll.; clear naskh, rubrications; bought by the author of this Catalogue in Ṭihrān in A. D. 1888.]

880–883 **الكافية لابن حاجب** **Dd. 4. 8² Qq. 13 Add. 581 Add. 2901**

The well-known Arabic grammar of *Ibn Ḥājib* called *al-Kāfiya*, with sundry commentaries. See *H. Kh.*, No. 9707;

B.M.A.C.[2], Nos. 937–948, pp. 606–609, &c. **Dd. 4. 8**[2] [see No. 8 *supra*; ff. 24ᵇ–152ᵇ; 20·8 × 14 c. and 19 ll.; not dated; collated throughout; clear but ungraceful Turkish nastaʻlīq; text in red] contains the *Kāfiya* with a running commentary in Turkish by an anonymous writer. **Qq. 13** [ff. 314 of 31·6 × 20·7 c. and 31 ll.; clear but ungraceful naskh; rubrications and marginal notes; dated Shaʻbān 17, A. H. 1078] contains the commentary on the *Kāfiya* of *Raḍī'u'd-Dīn Muḥammad b. al-Ḥasan al-Astarābādī*. See *H. Kh.*, vol. v, p. 7; Loth's *I. O. A. C.*, Nos. 912, 913, 952; *B. M. A. C.*[2], No. 943, &c. **Add. 581** [ff. 110 of 24·0 × 13·5 c. and 6 ll. of text, in large, clear naskh, with interlinear notes in the first part of the volume; colophon partly obliterated, so that only the date of the month, Dhu'l-Qaʻda 17, and the last figure of the year, 3, are legible] contains the text, with interlinear comments on the earlier part. **Add. 2901** [ff. 157 of 29·8 × 20·9 c. and 19 ll.; fair naskh; rubrications; dated Ṣafar, A. H. 1074] contains the *Kāfiya* with the commentary on it called *al-Muwashshaḥ* by *Shaykh Shamsu'd-dīn Muḥammad b. Abū Bakr b. Muḥammad al-Khabīṣī*. See *H. Kh.*, vol. v, p. 8; *B.M.A.C.*[1], p. 232; *B.M.A.C.*[2], No. 945, p. 608. Other copies contained in **Dd. 11. 19, Ll. 6. 23,** and **Add. 416** are described *infra*, under untitled MSS., V, § iv, *b*, Grammars.

884, 885 الكامل فى اللّغة للمبرّد **Qq. 25**
Qq. 42

Two copies of the *Kāmil* of *Abu'l-ʻAbbās Muḥammad b. Yazīd*, better known as *al-Mubarrad*. See *L. C.*, vol. i, pp. 204–205; *V. C.*, vol. i, pp. 209–210; *H. Kh.*, No. 9744; and Wright's ed. (Leipzig, 1864), vol. i, p. v. [**Qq. 25** comprises ff. 214 of 29·2 × 17·7 c. and 35 ll.; small, clear naskh; rubrications; dated Muḥarram 20, A. H. 1146; scribe, Ḥājī Yūsuf b. Ḥājī ʻAbdu'llāh b. Shaykh Yūsuf. **Qq. 42** comprises ff. 285 of 26·6 × 18·7 c. and 24 ll., of which the first book (ff. 1–144) is in a good modern naskh, not dated, and the remainder in a fine, ancient hand, dated Shaʻbān 7, A. H. 562.]

886 كتاب الاشباه و النظاير الفقهيّة على مذهب الحنفيّة **Dd. 5. 42**

The *Kitābu'l-ashbāh wa'n-nadhā'ir* on Hanefite Jurisprudence. The particulars as to the date of completion of the work (27th of Jumāda II, A. H. 969) given at the end identify it as the composition of *Zaynu'l-'Ābidīn b. Ibrāhīm b. Nujaym al-Miṣrī*, though the beginning differs from the usual one. See *H. Kh.*, No. 774; *B. M. A. C.*[1], p. 124[a]; *L. C.*, vol. iv, pp. 140–143; Loth, *I. O. A. C.*, No. 272. [Ff. 165 of 19·5 × 11·7 c. and 21 ll.; small, neat nasta'līq; rubrications; date of transcription, Sha'bān, A. H. 993; scribe, Khalīl b. Muḥammad; written in Constantinople.]

887 كتاب اشعار العارفين من آداب العلماء الفاضلين، **Qq. 177**

An Anthology of Arabic poems, containing 1000 pieces arranged in hundreds. The compiler, apparently a Christian, does not mention his name, nor the date at which he wrote, but says that the poems are by contemporary men of letters, whose names, however, are not recorded. Begins:—

بسم الله الواحد الابدى الازلى السرمدى و عليه اتّكالى و به نستعين،

كتاب اشعار العارفين، من آداب العلماء الفاضلين،

الحمد لله الّذى خصّ الانسان بالنطق و الفصاحة، و زيّنه تكرّمًا بالعلم و البلاغة،

[Ff. 130 of 21·1 × 15·5 c. and 19 ll.; good, clear, modern naskh; rubrications.]

888 كتاب الاغانى **Qq. 16**

The seventh *juz'* of the celebrated *Kitābu'l-aghānī* of *Abu 'l-Faraj al-Isfahānī*. See *H. Kh.*, No. 980; *B. M. A. C.*[1], pp. 263, 265; *B. M. A. C.*[2], Nos. 650–654, pp. 438–440. [Ff. 219 of 32·5 × 21·6 c. and 25 ll.; large and clear but coarse naskh;

rubrications; dated the 6th of Dhu'l-Qa'da, A. H. 1155; written for Ḥusāmu'd-Dīn al-Muḥsin b. Muḥammad al-'Anasī.]

889 كتاب الامثال للميدانى **Add. 1057**

The *Kitāb* (or *Majma'*) *'l-amthāl* of *Abu'l-Faḍl Aḥmad b. Muḥammad al-Maydānī.* See *H. Kh.*, No. 11424; *V. C.*, vol. i, No. 337, p. 299. [Ff. 338 of 30·2 × 17·6 c. and 25 ll.; good, clear naskh, partly pointed; rubrications; gilt margins; dated the 21st of Jumāda I, A. H. 1153; scribe, Darvīsh Yā-Sīn b. Mullā Aḥmad al-Baghdādī.]

890 كتاب الامر بالاتباع فى النهى عن الابتداع **Add. 790[2]**

The *Kitābu'l-amr bi'l-itbā' fi'n-nahy 'ani'l-ibtidā'* of *Shaykh Jalālu'd-Dīn as-Suyūṭī.* [The MS. contains ff. 94 of 17·2 × 12·0 c. and 21 ll., of which this second part includes ff. 41–94 (see No. 243 *supra*); good naskh; rubrications; dated the 15th of Dhu'l-Ḥijja, A. H. 1070; scribe, Ibrāhīm b. Shaykh Muḥammad, known as "Ibn Ṣā'imu'd-dahr."]

كتاب الامثلة

See *supra*, No. 64, pp. 10–11, and *infra*, Part II, untitled MSS., V, § iv (Philology), *b* (Grammars).

891 كتاب الامكنة و المياه و الجبال **Qq. 86**

The *Kitābu'l-amkinat wa'l-miyāh wa'l-jibāl* ("Book of places and waters and mountains") of *Shaykh Jāru'llāh Abu'l-Qāsim Maḥmūd b. 'Umar az-Zamakhsharī.* See *H.Kh.*, No. 9905. [Ff. 61 of 17·8 × 12·8 c. and 15 ll.; large, good naskh; not dated, but certainly early, probably 13th century of our era.]

892 كتاب فى اوّل وضع بيت الله الحرام **Qq. 236**

An anonymous work on the early history of Mecca. [Ff. 34 of 20·8 × 15·0 c. and 19 ll.; large, clear naskh; rubrications; dated the 15th of Ṣafar, A. H. 1123.]

كتاب الانوار فى مولد النّبىّ المختار **Gg. 3. 18**

See *infra*, No. 901, *s. v.* كتاب شجرة اليقين و تخليق نور سيّد المرسلين.

كتاب التصريف للزّنجانى، **Dd. 6. 21[2] Ff. 6. 25 Ll. 6. 22[1] Qq. 76 Add. 417[1] Add. 1085[2] Add. 2622[2]**

Seven copies of the *Kitābu't-taṣrīf*, a well-known treatise on Arabic grammar, also called *al-'Izzī*, by *'Izzu'd-Dīn Abu'l-Faḍā'il Ibrāhīm b. 'Abdu'l-Wahhāb b. Ibrāhīm az-Zanjānī* (d. A. H. 655). See *B.M.A.C.*[1], p. 233[b] &c. For description of the MSS., see Part II, untitled MSS., V, § iv (Philology), *b* (Grammars).

893 كتاب الجمان فى مختصر اخبار الزمان **Add. 2779**

A manual of general history entitled *Kitābu'l-jumān fī mukhtaṣari akhbāri'z-zamān*, by *Muḥammad ash-Shāṭibī*, compiled in the second half of the 9th century of the *hijra*. See *B. M. A. C.*[2], Nos. 482 and 518, pp. 290 and 318–319, and references there given. [The MS. consisted originally of 300 pp., of which pp. 1–23 are now missing, of 31·0 × 21·0 c. and 34 ll., and is written in a coarse Maghribī hand, dated the 15th of Muḥarram, A. H. 1209; scribe, al-'Arabī b. Muḥammad az-Zawwād (?) al-Anjarī. The text begins with the verse:—

لو كان حفظ النفس ينفعها، كان الطبيب احقّ بالعمر،

The account of the destruction of the people of 'Ād follows a few lines lower.]

894 **Qq. 300**

كتاب الحقيقة و المجاز فى رحلة بلاد الشام ومصر و الحجاز

The *Kitābu'l-ḥaqīqat wa'l-majāz fī riḥlati bilādi 'sh-Shām, wa Miṣr wa'l-Ḥijāz*, by *Shaykh 'Abdu'l-Ghanī b. Isma'īl b. 'Abdu'l-Ghanī b. Isma'īl b. Aḥmad b. Ibrāhīm b. Isma'īl b. Ibrāhīm b. 'Abdu'r-Raḥīm b. Ibrāhīm b. Sa'du'llāh b. Jamā'at*, commonly known as *Ibnu'n-Nābulusī ad-Dimashqī*, d. A. H.

1143. Concerning the author, see *B.M.A.C.*², p. 691; and for description of the work, *V.C.*, vol. ii, No. 1269, pp. 422–423, and references there given. [Ff. 385 of 25·8 × 16·6 c. and 33 ll.; clear, but coarse naskh; rubrications; not dated.]

895 كتاب الحكم **Qq. 89³**

The *Kitābu'l-ḥikam*, a collection of aphorisms by the Great Mystic *Shaykh Muḥyī'u'd-Dīn Muḥammad b. al-ʿArabī aṭ-Ṭā'ī al-Andalusī*. For life of author, see *B.M.A.C.*², No. 231, pp. 149–150, and references there given. Begins:—

الحمد لله الذى ودع البيان الالهىّ بديع المعانى الفاخرة ...
و بعد، فهذه نبذة لطيفة و كلمات ظريفة نستعان بها طريق
اهل الله تعالى و هى هذا الكلمات تجلّى الحقّ لكلّ فرد من
افراد الموجودات بما يليق به من سرّ التجلّيات آلخ

[For description of MS. see Nos. 471 and 746 *supra*. This work occupies ff. 29–36. Scribe, al-Ḥājj Ḥasan b. Ibrāhīm.]

896 كتاب الرحمة **Ll. 5. 22²**

The *Kitābu'r-Raḥmat* of *Abū Mūsā Jābir b. Ḥayyān aṣ-Ṣūfī*. See *Fihrist* (ed. Flügel), p. 355. The text, defective at the end, begins:—

قال ابو عبد الله محمّد بن يحيى قال ابو موسى جابر
بن حيان الصوفى رحمة الله عليه انى رايت الناس قد انهمكوا
فى طلب صناعة الذهب و الفضّة بجهل و عنف آلخ

[For general description of MS. see No. 609 *supra*. This portion occupies ff. 16–28, contains 21 ll. to the page, and is written in a good and seemingly ancient naskh, with rubrications.]

897 كتاب زراعت **Add. 887**

The *Kitāb-i-Zirāʿat*, a work on Indian agriculture. See *P. C.*, No. cxxxvii, pp. 226–227.

898 كتاب السنن **Add. 3183**

The *Kitābu's-sunan* of *Abū Dā'ūd* (d. A. H. 275), or more probably one of the recensions or abridgments of it mentioned by *H. Kh.*, No. 7263. See also *B. M. A. C.*[1], p. 707, and references there given. The title only occurs in l. 3 of the last page (f. 441^b):—

آخر كتاب السنن لابى داوٗد رحّ من تجزية الخطيب

It begins abruptly, with the chapter on purification, as follows:—

باب التخلّى عند قضاء الحاجة، حدثنا ابو داوٗد ثنآ عبد الله بن مسلمة آلخ

[Ff. 441 of 30·7 × 20·9 c. and 19 ll.; fair Indian ta'līq: rubrications; dated the 21st of Rabī' I, A. H. 1257; written for Ḍiyā'u'd-Dīn Aḥmad Khān Nawwāb.]

899 كتاب السياسة فى تدبير الرياسة **Qq. 293**

Kitābu's-siyāsat fī tadbīri'r-riyāsat, also called *Sirru'l-asrār*, the well-known treatise on politics alleged to have been written by Aristotle for Alexander, and translated by *Yaḥya b. al-Batrīq*. See *V. C.*, vol. iii, pp. 258–260; *B. M. A. C.*[2], No. 739, p. 503. [Ff. 64 of 24·3 × 16·6 c. and 15 ll.; good naskh, pointed; rubrications; dated the middle of Rajab, A. H. 953.]

900 كتاب السياسة فى علم الفراسة **Qq. 81**

A treatise on Horses and Veterinary Surgery, in 4 sections (*juz'*), entitled *Kitābu's-siyāsat fī 'ilmi'l-firāsat*, of which the substance is ascribed to *Imra'u'l-Qays* on the authority of *'Alī b. Abī Ṭālib*, beginning, after the short doxology:—

و بعد، فهذا كتاب فى علم الفراسة و معرفة الخيل الجياد و امايرهم و اشايرهم و ما يحدث لراكبهم من الخير و الشرّ و هو من ذخاير الملوك فلا تعطيه الّا لمستحقّه فانّه عن امرء القيس آلخ

[Ff. 30 (pp. 59 numbered) of 18·6 × 11·8 c. and 23 ll.; good, modern naskh; rubrications; not dated.]

901 كتاب شجرة اليقين و تخليق نور سيّد المرسلين Gg. 3. 18

Kitābu Shajarati'l-Yaqīn wa takhlīqi nūri Sayyidi'l-Mursalīn, ascribed to *Abu'l-Ḥasan al-Ash'arī*. See *B.M.A.C.*[1], pp. 96–97. [Ff. 119 of 27·4 × 21·0 c. and 18 ll.; large, clear Maghribī hand; pointed, partly in red, partly in black; rubrications; dated A.H. 1037, Tuesday the 11th of Jumāda I; scribe, 'Ubaydu'llāh Muḥammad b. 'Alī b. Aḥmad b. 'Alī b. Ibrāhīm al-Fāsī al-Maghribī. At the end (last line of f. 119[a]) the title is given as *Kitābu'l-Anwār fī mawlidi'n-Nabiyyi'l-Mukhtār*.]

902 كتاب الشذور Ll. 5. 22[3]

An acephalous *takhmīs* of the *Kitābu'sh-shudhūr*, or *Shudhūru'dh-dhahab*, a poem on Alchemy and the Philosopher's stone by *Shaykh 'Alī b. Mūsā b. Arfa' Rās* (d. A.H. 593: see *B.M.A.C.*[2], p. 535[b]), probably the *takhmīs* of *Sharafu'd-Dīn Muḥammad b. Mūsā al-Qudsī* mentioned by *H. Kh.*, No. 7433. The first stanza in the MS. begins on l. 2 as follows:—

و قال فى قافية الالف ايضا، ايا خابطًا من جهله فى عمايه،
و مشتغلًا عن صبحه بمسايه، الم تر قول الشيخ عند ابتدآيه،
لنا عالمٌ من ارضه كون مايه، و من مايه و النار كون هوايه،

[For general description of MS. see Nos. 609 and 896 *supra*. This portion occupies ff. 30–184; written in a large, clear naskh; pointed; 15 ll. to the page; rubrications; dated Monday the 16th of Shawwāl, A.H. 981; scribe, Siddīq b. Aḥmad al-Yamānī.]

903 كتاب الصادح و الباغم Qq. 148

The *Kitābu'ṣ-ṣādiḥ wa'l-bāghim*, a collection of fables in verse, on the model of Kalīla and Dimna, by *Abū Ya'la Muḥammad b. Muḥammad b. Ṣāliḥ b. al-Habbāriyya al-'Abbāsī* (d. A.H. 504). See *L. C.*, vol. ii, pp. 58–59; and *B.M.A.C.*[2], No. 1131[2], p. 712, and references there given. [Ff. 100 of 20·0 × 14·8 c. and 13 ll.; fair naskh; rubrications;

dated A. H. 1107; scribe, Muḥammad b. 'Abdu'llāh b. Muḥammad b. Jum'a al-Hindī.]

904 كتاب الطبّ من الكتاب و السنّة **Qq. 161**

Kitābu't-ṭibb mina'l-Kitāb wa's-sunna, a treatise on the principles of medicine and hygiene laid down in, and deducible from, the Scriptures and the Traditions, by *'Abdu'l-Laṭīf al-Muwaffaq al-Baghdādī* (d. A. H. 629). Concerning the author, see Wüstenfeld's *Geschichte der Arabischen Aerzte* (Göttingen, 1840), pp. 123–127. Begins:—

الحمد لله الذى اعطى كلّ نفس خلقها و هداها و الهمها فجورها و تقواها و علّمها منافعها و مضارّها و ابتلاها و عافاها و اماتها و احياها ... و بعد، فانّ الواجب على كل مسلم ان يتقرّب الى الله تعالى بكلّ ما عليه من القربات و يستفرغ وسعه فى القيام بالاوامر و الطاعات و انفع الوسايل نجح القربات بعد امتثال الاوامر و اجتناب المنهيات ما يعود نفعه على الناس من حفظ صحّتهم و مداوات امراضهم اذ العافية امر مطلوب فى الادعية الشرعيّة و العبادات و قد استخرت الله تعالى فى جمع شىء من الاحاديث النبويّة الطبّيّة الطبيعيّة الحكمية بالحاجة اليه ضرورية فى حفظ الصحّة موجودة و ردّها مفقودة آلخ

The work is divided into 3 parts (فنّ) as follows:—

الفنّ الاوّل، احد (اصل ?) الطب علمه و عمله، الثانى، فى الادوية و الاغذية، الثالث، فى علاج امراض،

[Ff. 98 of 22·2 × 15·6 c. and 17 ll.; fair naskh; rubrications; dated Sunday the 11th of Ṣafar, A. H. 1137.]

كتاب الطيب و القول المختار فى المأثور من الدعوات و الاذكار، للسيوطى، **Add. 3257[9]**

See *infra*, untitled MSS., II, § 2, Mysticism.

905 كتاب العزيز المحلّى بالذهب Qq. 210

A large collection of anecdotes, witticisms, &c., bearing the superscription *Kitābu'l-'Azīz al-muḥallā bi'dh-Dhahab*, which title is referred to in the following verses on f. 2b :—

و قلتُ فيه—هاك العزيزى الذى، حليته بالذهب،
ان راق فاشكره و ان، لم ترضه لاتعب،
و ان تجد عيبًا فسد، و لا تخيب تعبى،
فلن ترى فى ذا الورى، من كامل الّا النبى،

The author, whose name does not appear, enumerates some 90 works of which he had made use in compiling his book. [Ff. 327 of 20·1 × 14·1 c. and 25 ll.; fair naskh; rubrications; dated Sha'bān, A. H. 1067; scribe, Ḥasan b. Mūsā al-'Aṭīfī.]

906 Dd. 10. 7

كتاب العيون الغامزة على خبايا الرامزة فى علم العروض

A work on Prosody, entitled *Kitābu'l-'uyūni'l-ghāmiza 'ala khabāyā 'r-rāmiza* by *Shaykh Badru'd-Dīn Muḥammad b. Abū Bakr b. 'Umar al-Makhzūmī al-'Arūḍī*, being a commentary on the *Qaṣīdatu'l-Khazrajiyya* of *Shaykh Ḍiyā'u'd-Dīn Abū Muḥammad 'Abdu'llāh b. Muḥammad al-Khazrajī*. See No. 610 *supra*; *B. M. A. C.*[1], p. 644[a]; *L. C.*, vol. i, pp. 116–117. [Ff. 147 of 24·0 × 14·0 c. and 21 ll.; good naskh; rubrications; dated the 2nd of Dhu'l-Qa'da, A. H. 1001; scribe, Amīr 'Ulwān 'Alī b. 'Abdu'n-Nabī b. 'Ulwān al-Qaramānī, one of the secretaries of the Ottoman Court (من كتبة الاحكام الهمايونيّة بالابواب السلطانية) and *tezkiréjī* for Egypt; with a postscript giving the date of transcription in two pieces of verse by Shaykh Yūsuf al-Maghribī al-Ḥanafī.]

907 كتاب الغرايب و العجايب Gg. 6. 40[2]

A Cosmogony, translated from the Arabic into Malay, entitled *Kitāb* or *Majmū'u'l-Gharā'ib wa 'l-'Ajā'ib*. For a notice of the work, see van Ronkel's *Account of Six Malay*

Manuscripts of the Cambridge University Library in *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6e Volgr. II, pp. 8–9, &c., and No. 529 *supra*. This portion of the MS. occupies ff. 8b–44a, and is written in a large, clear naskh, with rubrications.]

908 كتاب فى الفراسة و امراض الخيل **Qq. 143**

An acephalous treatise on Farriery and Veterinary Surgery, entitled on the fly-leaf *Kitāb fi'l-firāsat wa amrāḍi'l-Khayl.* The first heading of a chapter occurs on f. 4a, and runs as follows :—

باب الرياضة، اعلم ان اصل الرياضة الرفق و التدبير فان الدابّة متى ما استعصت آلخ

[Ff. 119 of 20·5 × 14·8 c. and 15 ll.; good, clear old naskh, the last page in a later hand; not dated; scribe, Ḥusayn b. Isḥāq, Kātibu'l-amhār, al-Mujallid.]

909 كتاب فى الفراسة و البيطرة **Qq. 144**

Another anonymous treatise on Farriery, wanting both beginning, end, title, and date. The first words are :—

... لاصق اسفله بالكعب و من العراقيب ادرم، و منيف، و اقمع، فامّا الادرم فالذى اجتمعت ابرته و امّا المونيف (sic) فالاحدب الابره و امّا الاقمع فهو العظيم الرأس،

[Ff. 106 of 20·7 × 15·4 c. and 15 ll.; good, clear old naskh; rubrications.]

910 كتاب فى فضل الجهاد و تعليم الفروسيّة **Qq. 277**

A work on the excellence of the Holy War, and on horsemanship and other warlike arts and exercises (*Kitāb fī faḍli'l-jihād wa ta'līmi'l-furūsiyya*), by *Shaykh 'Īsā b. Isma'īl* [*b. Khusraw Shāh*] *Āq-sarā'ī* (see *H. Kh.*, vol. vi, p. 126), according to the title page, or by his son Muḥammad b. 'Īsā &c., according to the colophon, beginning :—

الحمد لله ناصر من اطاعه و اتّقاه، و كاسر من حادّه و عصاه، و رادع من اعرض عنه و عاداه،

The proper title of the work appears from the colophon to be *Nihāyatu's-sūl wa'l-umniyya fī ta'līmi'l-furūsiyya* (*cf. H.Kh.* No. 14,088). The first portion (ff. 1–18a) is divided into 12 chapters, as follows:—

الباب الاول، فى الترغيب فى الجهاد و ما ورد فيه من النصوص و الآثار و فيه فصلان...الباب الثانى، فى حكمة الجهاد، الباب الثالث، فى فضل الرباط، الباب الرابع، فى طلب الشهادة، الباب الخامس، فى حقّ الموت على الشهيد، الباب السادس، فى فضل الشهدآء الباب السابع، فى عدد الشهدآء، الباب الثامن، فى [ان ?] من طلب الشهادة نالها، الباب التاسع فى الانفاق فى سبيل الله تعالى، الباب العاشر، فى الحرس فى سبيل الله تعالى، الباب الحادى عشر، فى تجهيز الغازى، الباب الثانى عشر، فى نوادر جرت بين الشهدآء و الفاظ،

This introductory portion, on the Holy War, is followed by instructions (تعليم) on Archery, the use of the Spear and other weapons, and the Art of War generally. [Ff. 183 of 26·0 × 17·3 c. and 25 ll.; good, clear old naskh; rubrications; diagrams; dated A. H. 850; scribe, Abū Bakr b. Ramaḍān (?) b. 'Umar b. Muḥammad b. Muḥammad as-Sābiqī.]

911 **كتاب فى الفلاكة و المفلوكين** **Qq. 186**

A work on bad luck and unlucky persons, entitled *Kitāb fi'l-falākat wa'l-maflūkīn*, in 13 sections, by *Shihābu'd-Dīn Aḥmad b. 'Alī* الدلجى, beginning:—

الحمد لمن يستحقّ الحمد لذاته و هويته......و بعد، فقد منحتكم يا معشر اخوانى المفاليك كتابًا بديع المثال، منسوجًا على غير منوال، مخترعًا من غير سابقة مثال آلخ

[Ff. 114 of 21·0 × 15·2 c. and 21 ll.; fair naskh; rubrications; dated Muḥarram 3, A. H. 1232; transcribed from a copy which was made from a manuscript in the handwriting of Muḥammad b. Muḥammad as-Sa'dī al-Ḥanbalī, who in turn copied from the author's autograph dated Rabī' II, A. H. 821.]

912 كتاب الفنارى **Add. 2890**

The Commentary of *Shamsu'd-Dīn Muḥammad b. Ḥamza al-Fanārī* on the *Īsāghūjī* of *al-Abharī* (see No. 115 *supra*), commonly called *al-Fawā'idu'l-Fanāriyya*, but here entitled as above on the first page. See *B.M.A.C.*[1], p. 251; *B.M.A.C.*[2], p. 500; *H.Kh.*, vol. i, p. 503, &c. [Ff. 59 of 20·9 × 15·1 c. and a variable number of lines; bad but clear naskh; rubrications; copious interlinear and marginal glosses and notes; dated A. H. 1084; scribe, Firdawsī b. Sulaymān.]

913, 914 كتاب اللوامع الربّانية في ردّ الشُبَه النصرانيّة **Dd. 6. 83**
Ll. 6. 29

Two copies of *Sayyid Aḥmad b. Zaynu'l-'Ābidīn's* "Refutation of Christian doubts" entitled *Kitābu'l-Lawāmi'i'r-Rabbāniyya fī raddi'sh-shubahi'n-Naṣrāniyya*. See *P.C.*, Nos. vii and viii, pp. 7–10.

915 كتاب المجال للقديس الفاضل اقليمس **Add. 306**

An apocalyptic and apocryphal work ascribed to Saint Clement, the disciple of Simon Peter, which the original transcriber professes to have sought sedulously but vainly in Egypt, and to have found at last at Nicosia in Cyprus. The prefatory note begins:—

نبتدى بعون الله تعالى بنسخ كتاب القديس الفاضل اقليمس تلميذ السليح بطرس الصفا ابن يونا راس تلاميذ ربّنا و الهنا و مخلصنا يسوع المسيح ابن الله الحقّ الازلى الدايم الى الابد، آمين،

[Ff. 134 of 29·9 × 19·8 c. and 20 lines (in old portion) to 26 (in new). Ff. 7–131 inclusive constitute the old part of

the MS., which is written in a fine, bold naskh, probably of the 13th century, with rubrications. The supply is in a very neat, legible naskh, probably written by a European.]

كتاب المحرّر فى قوله تعالى **Add. 3257⁷**

ليغفر لك الله ما تقدّم من ذنبك و ما تأخّر،

[Ff. 60ᵃ–63ᵃ.] See *infra*, untitled MSS., II, § 2, Mysticism.

916 كتاب معانى ما يجرى على السنة العامّة فى امثالهم و محاوراتهم من كلام العرب **Add. 2930**

The work on Arabic Proverbs &c., by [*Abū Ṭālib*] *al-Mufaḍḍal b. Salama b. ʻĀṣim* [*al-Kūfī*] entitled *Kitābu mā yajri ʻala alsinati 'l-ʻāmmati fī amthālihim wa muḥāwarātihim* &c., "one of the sources of Maydānī, *unique* in this completeness, the Constantinople MS. (and edition) containing only about one-third of this volume." [Note in Robertson Smith's hand.] *Cf. H.Kh.*, Nos. 10355 and 11424; *Fihrist*, pp. 73–74, and note on p. 39, 8. Begins:—

هذا كتاب معانى ما يجرى على السن العامّة فى امثالهم و محاوراتهم من كلام العرب و هم لا يدرون معنى ما يتكلّمون به من ذلك فبيّنّاه من وجوهه على اختلاف العلما فى تفسيره ليكون من نظر فى هذا الكتاب عالمًا بما يجرى فى لفظه و يدور فى كلامه و بالله التوفيق،

[Ff. 133 of 26·3 × 16·0 c. and 19 ll.; fine old naskh, described in the note above cited as "of the tenth century A. D."; defective at end, and so lacking date and colophon.]

917 كتاب المختار فى نوادر الاخبار **Qq. 198**

The *Kitābu'l-mukhtār fī nawādiri'l-akhbār* by *Shamsu'd-Dīn Muḥammad b. Aḥmad al-Anbārī.* See *H. Kh.*, No. 11591; *L. C.*, vol. i, p. 288; *cf.* vol. v, pp. 166, 167. Begins, after the short doxology:—

و بعد، فيقول الشيخ الامام العالم العلّامة شمس الدين محمّد بن احمد الانبارى قدّس الله روحه و نوّر ضريحه و نفعنا و

المسلمين ببركته سألنى بعض الاصدقا فى تاليف هذا المختصر اللطيف فاجبته لذلك مستعيناً بالحىّ القيّوم الذى لا يخيب سائله و سمّيته بالمختار فى نوادر الاخبار آلخ

[Ff. 92 of 20·0 × 14·5 c. and 21 ll.; good naskh; rubrications; dated Shawwāl 19th, A. H. 1091.]

918 كتاب المعمّرين و كتاب الوصايا **Qq. 285**

The *Kitābu'l-Mu'ammarīn* ("Book of the long-lived") and the *Kitābu'l-waṣāyā* ("Book of injunctions") of *Abū Ḥātim Sahl b. 'Uthmān as-Sajistānī* [d. A. H. 255: see *Fihrist*, pp. 58–59; or, according to Ibn Khallikān (de Slane's transl., vol. i, pp. 603–605), A. H. 248.] This very valuable MS. comprises ff. 103 of 22·8 × 14·7 c. and 19 or 20 ll. Ff. 1–66ᵃ contain the *Kitābu'l-mu'ammarīn*, which will shortly be edited from this MS., with notes and an introduction, by Dr Ignaz Goldziher of Budapest; and ff. 66ᵇ–103ᵃ the *Kitābu'l-waṣāyā*. The beginning of the text (f. 1ᵇ), as well as the titles on f. 1ᵃ, and a note at the end (f. 103ᵇ) are supplied in the handwriting of Shihābu'd-Dīn Aḥmad b. Muḥammad al-Khafājī (d. A. H. 1069), and on f. 1ᵃ there is also a note in the handwriting of 'Abdu'l-Qādir al-Baghdādī. The remainder of the work is in a much earlier hand, and is dated (on f. 103ᵃ) Rajab, A.H. 428. This MS. was photographed in 1896, by the desire and at the cost of Professor Bevan, by Mr Dew Smith of Trinity College, in order that the text might be rendered available to Dr Goldziher. At the request of the Library Syndicate about a dozen other copies of this fac-simile were printed, of which one is in the British Museum, one in the possession of Professor Noeldeke of Strassburg, and one in my possession.] The *Kitābu'l-mu'ammarīn* is merely mentioned by *H. Kh.*, No. 10,512; and this MS. is believed to be unique.

كتاب المقصود **Dd. 6. 21³ / Add. 1085² / Add. 2622³**

The *Maqṣūd*, a tract on Arabic grammar ascribed to the

Imām Abū Ḥanīfa. See *H. Kh.*, No. 12,803; *B. M. A. C.*[1], p. 233[b], &c. For description of MSS., see Part II, v, § iv, *b*.

919 كتاب الملل و النحل **Add. 2929**

The *Kitābu'l-milal wa'n-niḥal* of *Abu'l-Fatḥ Muḥammad b. Abi'l-Qāsim b. 'Abdi'l-Karīm b. Abī Bakr Aḥmad ash-Shahristānī* (so his full name is given in Ibn Shākir's '*Uyūnu 't-tawārīkh*, **Add. 2922**, ff. 15[b]–16[a] and 183[a]). This is one of the MSS. used by Cureton in his edition of the text (London, 1846), at p. v of which it is briefly described. It then belonged to Dr John Lee of Hartwell, at whose sale it was bought by the University in 1888. [Ff. 192 of 24·0 × 16·7 c. and 21 ll.; fine old naskh, probably of 12th or 13th century of our era, with rubrications; not dated. It was originally bought for Lee by Burckhardt at Damascus.]

920 كتاب المناسك و الفرايض و غيره **Ll. 6. 8**

A collection of six tracts, of which the *first* (ff. 3[b]–98) entitled in the colophon (f. 97[b]) *Kitābu'l-masālik fi'l-manāsik*, treats of the ceremonies of the pilgrimage; the *second* (ff. 99[b]–125) and *third* (127[b]–153), two different copies of the same treatise, of religious obligations (*Kitābu'l-farā'iḍ*); the *fourth* (ff. 154–161) of the *tanwīn* in grammar; the *fifth* (ff. 162–168), of which the original is ascribed to Aristotle, on the Victor and the Vanquished in battle (*Kitābu'l-ghālib wa'l-maghlūb mina'l-muḥāribīn*); and the *sixth*, which is divided into two portions (ff. 171–176[b], and 176[b]–178), of the Ṣūfī views on *dhikr* (commemorative ejaculation), *fikr* (meditation), *ṭarīq* (the Path), *simā'* (religious music and dancing), and the *Shaykh* (elder, or spiritual director). [Ff. 178 of 14·9 × 10·2 c.; 10 or 11 ll. to the page in most parts; handwriting bad and careless throughout; dated A. H. 955–957.]

921 كتاب النجاة **Ff. 2. 24**

The *Kitābu'n-Najāt* of *Ibn Sīnā* (Avicenna), published at Rome with the *Qānūn* in A. D. 1593. See *H. Kh.*, No. 10566; *B. M. A. C.*[1], pp. 448 and 451. [Ff. 200 of 23·0 × 17·8 c. and

17 ll.; f. 1 is half torn away; ff. 1–21 are supplied in a more modern hand; the remainder of the MS. is in a fine old naskh, discoloured with age, probably not later than the 13th century, but not dated.]

922 كتاب النجوم الشارقات فى بعض الصنايع المحتاج اليها فى علم الميقات **Add. 266[3]**

The *Kitābu'n-nujūmi'sh-shāriqāt fī ba'ḍi'ṣ-sanāyi'i'l-muḥtāj ilayhā fī 'ilmi'l-mīqāt* by *Shamsu'd-Dīn Abū 'Abdi 'llāh Muḥammad b. Abu'l-Khayr al-Ḥasanī al-Amyūnī*, in 25 chapters. [For description of MS. see Nos. 512 and 652 *supra*. This portion occupies ff. 106–125, is written in a slovenly naskh with rubrications, and is dated Thursday, Shawwāl 4, A. H. 996 (first figure uncertain)].

923 كتاب نحل عبر النحل **Add. 746[3]**

A treatise on the Bee and Apiculture, entitled *Kitābu'n-naḥl*, by *Shaykh Taqi'u'd-Dīn Aḥmad al-Maqrīzī*. [For description of MS. see No. 21 *supra*. This treatise occupies ff. 52^b–77^b; transcribed by Yūsuf b. Muḥammad, called Ibnu 'l-Wakīl; dated Friday, Sha'bān 25, A. H. 1112.]

924 **Add. 746[5]**

كتاب النزاع و التخاصم فيما بين بني اميّة و بنى هاشم

Another treatise of *al-Maqrīzī's* on the Strife between the Omayyads and the Banū Hāshim, entitled *Kitābu'n-nizā' wa't-takhāṣum fī-mā bayni Banī Omayya wa Banī Hāshim*. [For description of MS. see No. 21 *supra*. This treatise occupies ff. 106^b–137^b, and is not dated.]

925 كتاب النكاح **Dd. 6. 75**

Kitābu'n-nikāḥ, "Libro di Matrimonio," an Arabic treatise on marriage, with an Italian translation, incomplete at end, beginning:—

كتاب النكاح، هو ينعقد بايجابٍ و قبولٍ لفظهما ماضٍ كزوجْتُ و بتزوّجت آلخ

[Ff. 12 of 15·8 × 10·7 c.; Arabic in large, clear naskh, fully pointed, 7 ll. to p.; Italian in a small, very neat hand, 21 ll. to p., but on most pages both text and translation are intermixed.]

926 كتاب النوادر **Add. 3189**

The first part of the *Kitābu'n-Nawādir* of *Abū 'Alī Isma'īl b. al-Qāsim al-Baghdādī*, commonly called *al-Qālī* (d. A. H. 356). See *H.Kh.*, vol. vi, p. 388, beginning:—

الحمد لله الذى جلّ عن شبه الخليقة، و تعالى عن الافعال القبيحة، آلخ

[Ff. 162 of 25·4 × 20·4 c. and 15–20 ll.; all, except the first page, which is supplied in a modern hand, written in a fine, bold, ancient naskh; defective at end, and hence without colophon.]

927 كتاب الوصايا **Qq. 285[2]**

The *Kitābu'l-Waṣāyā*, or Book of Testaments, of *Abū Ḥātim as-Sajistānī*, beginning:—

اخبرنا ابو روق قال قال ابو حاتم قالوا و كان ملك من ملوك اليمن يقال له الحرث بن عمرو آلخ

[For account of the MS., see No. 918 *supra*.]

928 **Qq. 131**

كتاب يشتمل على حكاية نصف ابن آدم و اولاده الاربعين و غيره

Story of Niṣf b. Ādam, "the Half-man," &c. The title of the story is explained by the following account of the birth of the hero (f. 9[b]):—

و اكلوا الضيافة و سهروا تلك الليلة عند المطلقة الى نصف الليل زاد عليها الطلق و استقبلتها القابلة فلما نزل المولود بصت القابلة راته نصف ابن آدم بفرد عين و فرد يد و فرد رجل عينه فى قورته و يده فى صدره و رجله مثل ذنب السمكة آلخ

[Ff. 50 of 20·8 × 15·9 c. and 15 ll.; large, coarse naskh with rubrications; badly spelt; not dated, but the blank leaf at the end bears dates ranging from A. H. 1172 to A. H. 1192.]

929 كشّاف الزمخشری **Add. 815**

A fine complete copy of *Zamakhsharī's* celebrated commentary on the Qur'ān entitled *al-Kashshāf*. See *H. Kh.*, No. 10646, vol. v, pp. 179–198; *B. M. A. C.*[1], pp. 62–64; *B. M. A. C.*[2], Nos. 104–106, pp. 61–62, &c. [Ff. 662 of 24·5 × 14·4 c. and 26 ll.; small, neat naskh with rubrications. According to the colophon, this MS. was copied from a transcript of the original fair copy (dated Monday the 23rd of Rabī' II, A. H. 528) by Ghiyāth b. Ḥāl b. Ghiyāth al-Kirmānī in A. H. 891. The original colophon is also given in full.]

930 كشط الردآء و غسل الران **Qq. 111**

Kashṭu'r-ridā wa ghuslu'r-rān fī ziyārati'l-'Irāq wa mā wālā-hā mina'l-buldān, an account of the travels of the author, *Muṣṭafā b. Kamālu'd-Dīn b. 'Alī aṣ-Ṣiddīqī* in 'Irāq and other parts of the East, beginning with his departure from Constantinople on Sunday, Muḥarram 3, A. H. 1139 (August 31, A. D. 1726). The date of completion of the transcript is given as Shawwāl, A. H. 1149; scribe, 'Umar b. 'Uthmān b. 'Umar b. 'Alī Bālī al-Qudsī. [Ff. 137 of 20·8 × 15·6 c. and 27 ll.; fair naskh; rubrications; pencil notes in Arabic in the late Professor Palmer's hand throughout.]

931, 932 كشف الاسرار فی حكم الطيور و الازهار **Qq. 229**
Qq. 229ᵇ

Two copies of the *Kashfu'l-asrār fī ḥikami'ṭ-ṭuyūr wa'l-azhār* by *Shaykh 'Izzu'd-Dīn b. 'Abdu's-Salām b. Aḥmad b. Ghānim al-Wā'idh al-Maqdisī*. See *H. Kh.*, No. 10659; Garcin de Tassy's edition and translation (Paris, 1821); *B. M. A. C.*[2], No. 566, II, p. 356, &c. [**Qq. 229** comprises ff. 51 of 20·8 × 15·4 c. and 15 ll.; large, good naskh; rubrications; not dated; scribe, Muḥammad 'Ābid b. Ibrāhīm 'Ābid.

Qq. 229ᵇ comprises ff. 60 of 19·5 × 12·6 c. and 13 ll.; ff. 1–31 in a good, clear naskh, fully pointed; the remainder in a less graceful but quite legible hand. No date or colophon.]

933 كشف كنز الاسرار **Add. 258**

Kashfu Kanzi'l-asrār, "a list of the testimonies given in the Holy Scriptures in divers places," in explanation of another Christian work entitled *Kanzu'l-asrār*. No mention is made of the authorship of either work, and this commentary begins quite abruptly with the explanation of a passage occurring in l. 16 of p. 7 of the original. A long note by Chappelow is pasted in at the beginning of the MS. [Pp. 107 of 16·5 × 10·5 c. and 23 ll.; good, clear naskh; rubrications; marginal references; not dated.]

934 كشف اللغات و الاصطلاحات **Oo. 6. 8**

The *Kashfu'l-lughāt wa'l-iṣṭilāḥāt*, a dictionary of Arabic and Persian words by *'Abdu'r-Raḥmān b. Aḥmad Sūr*. See *P. C.*, No. cxxxix, pp. 228–229.

[رسالة] الكشف عن مجاورة هذه الأُمّة الالف' للسيوطى' **Add. 3257**[2]

[Ff. 24ᵇ–30ᵇ.] See *infra*, untitled MSS., II, § 2, Mysticism.

935 كفاية المتحفّظ فى اللغة **Add. 3234**

The *Kifāyatu'l-mutaḥaffidh fi'l-lughat*, a lexicographical work, by *Shaykh Abū Is-ḥāq Ibrāhīm b. Isma'īl b. Aḥmad b. 'Abdu'llāh aṭ-Ṭarābulusī*, commonly called *al-Ajdānī* (or *-Ajdābī*). See *H. Kh.*, No. 10811; *B.M.A.C.*[1], p. 468; *V. C.*, vol. i, pp. 98–99; *L. C.*, vol. i, pp. 80–82. [Ff. 35 of 20·7 × 15·1 c. and 15 ll.; large and clear, but ugly, naskh, pointed; rubrications; not dated; collated with a copy dated A. H. 678.]

936 كلّيات خيالى بك **Dd. 11. 3**

The *Kulliyāt*, or collected [Turkish] poems, of *Khiyālī Bey*, who died A. H. 964 (Pertsch, *Berl. T. C.*, No. 29, 12, p. 60). [Ff. 110 of 20·5 × 13·0 c. and 15 ll.; good, clear Turkish naskh; dated A. H. 966.]

937–939 كلّيات سعدئ شيرازى **Add. 213, Add. 270, Add. 3409**

The *Kulliyāt*, or collected works, of *Shaykh Sa'dī of Shīrāz*. For description of the first two MSS., see *P. C.*, Nos. ccxxxii and ccxxxiii, pp. 327–330. The third copy, a recent acquisition, comprises ff. 342 of 27·8 × 16·6 c. and 19 ll. with 12 half-lines written obliquely in the margins; fine, good Persian ta'līq; gilt and illuminated 'unwāns; transcribed by Na'īmu'd-Dīn Aḥmad b. Mun'imu'd-Dīn Muḥammad al-Awḥadī al-Ḥusaynī, A. H. 947.]

940 كلّيات سليم طهرانى **Add. 3154**

The *Kulliyāt* of *Salīm-i-Ṭihrānī* (d. A. H. 1057). See *P. C.*, No. ccxciv, pp. 378–379.

941 كلّيات هاتفى **Add. 3149**

The *Kulliyāt* of *Hātifī*. See *P. C.*, No. cclxxviii, pp. 361–362.

942 الكلم الطيّب فى الاحاديث **Add. 3229[1]**

A work on traditions by *Shaykh Jalālu'd-Dīn as-Suyūṭī*, entitled *al-Kalimu't-ṭayyib*. See *H. Kh.*, No. 10847; cf. *L. C.*, vol. iv, p. 253. [The MS. has been described under No. 261 *supra*. This first portion comprises ff. 1–65, and is written in a large, bold naskh, fully pointed, 9 ll. to the page; rubrications; not dated.]

943 كليله و دمنه **Add. 3270**

The Book of *Kalīla and Dimna*, translated into Arabic from the Pahlavī by *'Abdu'llāh b. al-Muqaffa'*. See *H. Kh.*, No. 10855; *Fihrist*, p. 118; *B. M. A. C.*[1], pp. 317–318 and 662; de Sacy's edition; Nāṣīfu'l-Yāzijī's Beyrout ed. of 1884; *B. M. A. C.*[2], No. 1155–1159, pp. 730–737, &c. [Ff. 98 of 29·4 × 19·8 c. and 22 ll.; fair naskh; rubrications; dated Friday, Sha'bān 22, A. H. 1177.]

كنز الاديب و سلافة اللبيب، **Add. 2896**

See *infra*, untitled MSS., II, § iv, Ibāḍī Books.

944 كنز الاسرار و لواقح الابكار **Dd. 10. 5**

The *Kanzu'l-asrār wa lawāqiḥu'l-abkār* of *aṣ-Ṣanhājī*, here called *'Abū Zayd 'Abdu'r-Raḥmān b. Sa'īd aṣ-Ṣanhājī* commonly called *Ibn Amagshāb*, Qāḍī of Azmūr (Azemmur). See *H. Kh.*, No. 10878; *L. C.*, vol. iv, pp. 254–255, &c. [Ff. 60 of 24·2 × 16·8 c. and 25 ll.; good Maghribī hand; rubrications; defective at end, and consequently without date or colophon.]

945 كنز الدقايق **Oo. 6. 42**

A treatise on Muḥammadan (Ḥanafite) Law, entitled *Kanzu'd-daqā'iq*, translated from the Arabic into Persian by *Nāṣir b. Muḥammad b. Jammād al-Kirmānī*. See *P. C.*, No. xxii, pp. 51–52.

946 كنز الدقايق على مذهب ابى حنيفة النعمانى **Dd. 11. 1**

The Arabic original of the above *Kanzu'd-Daqā'iq*, by *Shaykh Abu'l-Barakāt 'Abdu'llāh b. Aḥmad*, commonly called *Ḥāfidhu'd-Dīn an-Nasafī* (d. A. H. 710). See *H. Kh.*, No. 10900; *B. M. A. C.*[1], pp. 119, 407; *B. M. A. C.*[2], Nos. 288–289, pp. 187–188, &c. [Ff. 198 of 20·6 × 14·6 c. and 9 ll.; large, clear naskh; rubrications; dated Shawwāl 2, A. H. 990; scribe, 'Abdu'r-Raḥmān b. 'Aṭā'u'llāh al-'Irāqī (?).]

947 كنز الفوايد فى تنويع الموايد **Qq. 196**

An Arabic cookery book, entitled *Kanzu'l-fawā'id fī tanwī'i'l-mawā'id*, in 23 chapters, by an anonymous author, beginning:—

الحمد لله الذى نطقت بحكمه الاطيار و سبحت بعظمته الحيتان فى قرار البحار آلخ

[Ff. 177 of 20·5 × 15·2 c. and 15 ll.; large, clear naskh; rubrications; not dated.]

948–950 كنز اللغات **Oo. 6. 7, Add. 189, Add. 192**

Three copies of the Arabic-Persian lexicon entitled *Kanzu'l-Lughāt* by *Muḥammad b. 'Abdu'l-Khāliq b. Ma'rūf of Gīlān.* See *P.C.*, Nos. clv–clvii, pp. 240–241.

951 كنز المراد فى بيان بانت سعاد **Qq. 215**

A commentary on the well-known *qaṣīda* of *Ka'b b. Zuhayr b. Abī Sullamī,* known (from its opening words) as *Bānat Su'ād,* by *Shaykh Jalālu'd-Dīn as-Suyūṭī.* See *H. Kh.*, No. 9447; Loth's *I. O. A. C.*, Nos. 802, ii; 828, i. Begins:—

الحمد لله الذى جعل قصيدة كعب على ناظمها ابرك كعب و انطقه بذكر سعاد، آلخ

[Ff. 76 of 20·0 × 14·4 c. and 21 ll.; fair naskh; rubrications; dated Monday, Rajab 7, A. H. 1114; scribe 'Umar b. 'Umar b. 'Alī al-Badrāwī al-Azharī.]

952 كوايف شش صوبهء دكهن **Add. 1098**

Account of the six *Ṣūbas,* or provinces, of the Deccan. See *P. C.*, No. cvi, p. 183.

953 كوكب الرّوضه **Qq. 138**

The *Kawkabu'r-Rawḍa* by *Shaykh Jalālu'd-Dīn as-Suyūṭī.* See *H. Kh.*, No. 10974; *V. C.*, vol. ii, p. 143. [Ff. 244 of 20·6 × 14·9 c. and 21 ll.; coarse but legible naskh; rubrications. The composition of the work was ended, according to the colophon, in Jumāda II, A. H. 895. This copy was taken from the original by the author's pupil Muḥammad b. 'Alī b. Aḥmad ad-Dāwawī in a series of "sittings" of which the last was on Saturday the 22nd of Rabī' II, A. H. 920.]

954 كوكب الملك و موكب الترك **Qq. 64**

The *Kawkabu'l-mulk wa Mawkibu't-Turk*, a work on the Art of Government, the Service of Kings, &c., written for

al-Malik adh-Dhāhir by an author of whose name I find no mention, divided into 16 *qisms*, or sections, each of which is subdivided into many chapters (*bāb*), beginning :—

الحمد لله الدايم الظاهر القوى القاهر...اما بعد، فان الله جلّ جلاله اختار الملوك تعظيمًا و تبجيلًا و فضّلها على كثيرٍ ممّن خلق تفضيلًا، آلخ

See *H. Kh.*, No. 10979. [Ff. 210 of 25·6 × 18·0 c. and 16 ll.; large, clear naskh; rubrications; defective at end; no date or colophon.]

955 الكهف و الرقيم فى شرح بسم الله الرحمن الرحيم **Ff. 6. 38[3]**

A commentary on the *Bismi'llāh* entitled *al-Kahfu wa 'r-Raqīm* by *'Abdu'l-Karīm al-Jīlī*, a descendant of the great Shaykh 'Abdu'l-Qādir of Gīlān. See *H. Kh.*, No. 10989; Loth's *I. O. A. C.*, No. 666, pp. 183–184. [For description of MS., see *supra*, No. 87, of which this work occupies pp. 389–425. It is written by the same scribe, a Christian named Talja of Ḥama, as the rest of the MS.]

956 گزيده عاشق **Dd. 12. 8**

The *Kitāb-i-Guzīda* or *Guzīda-i-'Āshiq*, a Turkish manual of Muḥammadan doctrine and practice, in 46 chapters, by *Abū Nāṣir b. Ṭāhir Muḥammad b. as-Sarakhsī.* See Pertsch's *Berl. Turk. Cat.*, No. 103, pp. 128–129. [Ff. 115 of 17·2 × 13·0 c. and 11 ll.; poor, but clear, naskh; pointed; rubrications. The spelling is very primitive, the Turkish ablative in دن, for instance, being often expressed by the Arabic *tanwīn*, داً. Dated the middle of Sha'bān, A. H. 872; scribe, Shamsu 'd-Dīn 'Uthmān.]

گلشن ابرهيمى **Oo. 6. 18**
Add. 2623

Gulshan-i-Ibrāhīmī, see Nos. 207–208 *supra*, *s.v. Tārīkh-i-Ferishta.*

957–966 گلستان سعدی Dd. 6. 50, 51 Dd. 12. 2 Ll. 6. 6 Ll. 6. 13 Add. 211 Add. 419 Add. 430 Add. 759 Add. 3197 Add. 3255

Ten copies of the *Gulistān* of *Shaykh Saʿdī of Shīrāz* (besides those included in the *Kulliyāt*, see Nos. 937–939 *supra*). See *P. C.*, Nos. ccxli–ccxlvii; ccxxxiv; cccxxxiv; cccxliii; pp. xl, 330–331; 335–338 and 422.

967 گلشن توحید Add. 756

The *Gulshan-i-Tawḥīd*, a selection of verses from the great *Mathnavī* of *Jalālu'd-Dīn Rūmī* made by *Shāhidī* of Broussa (d. A. H. 957). See *P. C.*, No. ccxxix, pp. 320–321.

968 گلشن راز Add. 2629[1]

The *Gulshan-i-Rāz* of *Shaykh Maḥmūd Shabistarī*. See *P. C.*, No. ccl, p. 340.

969 گنج فیّاضی Add. 816

The *Ganj-i-Fayyāḍī* of *Sharafu'd-Dīn al-Fayyāḍī*. See *P. C.*, No. cxi, pp. 189–190.

970 لامية العجم مع شرح فارسی Dd. 5. 74[1]

The *Lāmiyyatu'l-ʿAjam*, with a Persian metrical paraphrase and commentary. See *P. C.*, No. cccxxvii, i, pp. 406–408, and *s. v.* شرح, No. 618 *supra*.

971 لبّ الالباب فی تحریر الانساب Qq. 217

The *Lubbu'l-albāb fī taḥrīri'l-ansāb* of *Shaykh Jalālu'd-Dīn as-Suyūṭī*, an epitome of *as-Samʿānī's* work. See *H.Kh.*, vol. i, p. 456; *L.C.*, ii, 193; and Veth's edition, Leyden, 1840–1851. [Ff. 112 of 21·2 × 16·1 c. and 25 ll., of which this part extends to f. 82; fair naskh, pointed, with rubrications; dated Wednesday, the middle of Dhu'l-Ḥijja, A. H. 1168; scribe, Muḥammad al-Ḥāfidh an-Najjār b. Ḥusayn aṣ-Ṣaydāwī.] The second half of the volume (ff. 82b–112b)

contains the notes and addenda of *Shaykh Aḥmad b. Aḥmad ibnu'l-'Ajamī* on the above work, collected and arranged by *'Abdu'r-Raḥmān b. 'Abdu'l-'Adhīm b. 'Abdu'r-Raḥmān b. Muḥammad b. Taqiyyu'd-Dīn al-Ashmūnī*, and begins, after the short doxology:—

اما بعد، فيقول الفقير الى الله تعالى عبد الرحمن الاشمونى هذا ما حررته من خطّ شيخنا شيخ الاسلام و المسلمين سيّدنا و مولانا احمد العجمى من هامش نسخته لبّ الالباب لخاتمة الحفّاظ و المحدّثين الشيخ جلال الدين السيوطى بعد اذن ولده مولانا شيخ الاسلام الشيخ محمّد ابى العز العجمى آلخ

This transcript, as stated in the colophon, was completed on Saturday, Muḥarram 26th, A. H. 1169, and was made from an original revised and annotated by the author, *ash-Shaykhu 'l-'Ajamī*, and having the following colophon:—

نقل ذلك من خط الشيخ محمّد بن على بن احمد الداودى المالكى رحمه الله تعالى الذى نسختى من الاصل غالبه ثم الحقت به كثيرًا ممّا نقل من خط الداودى و لله الحمد،

This portion of the MS. was transcribed by the same hand as the last.

972 لبّ الالباب فى تحرير الانساب Add. 3230

Another copy of the above work of *as-Suyūṭī*, without the Appendix of *al-Ashmūnī*. [Ff. 61 of 19·2 × 12·8 c. and 31 ll.; small, neat naskh, rubrications; dated the 24th of Jumāda I, A. H. 1090; scribe, 'Abdu'l-Wahhāb b. Muḥyiyyu'd-Dīn b. Taqiyyu'd-Dīn as-Salṭī al-Dimashqī.]

لبّ لباب معنوى Oo. 6. 23

[See *s. v. Mathnavī*, *infra*.]

973 اللباب فى الانساب Qq. 110

The third and last part (ف—ى) of the digest of *Abū Sa'd 'Abdu'l-Karīm b. Muḥammad b. Manṣūr as-Sam'ānī's* work

on *Ansāb* made by *Shaykh 'Izzu'd-Dīn Abu'l-Ḥasan 'Alī b. Abi'l-Karam Muḥammad b. Muḥammad b. 'Abdu'l-Karīm b. 'Abdu'l-Wāḥid ash-Shaybānī*, better known as *Ibnu'l-Athīr al-Jazarī*. See *H. Kh.*, No. 1350. [Ff. 178 of 21·3 × 15·7 c. and 25 ll.; clear naskh; rubrications; dated Thursday, the 25th of Rabī' I, A. H. 1099; scribe, Ibrāhīm b. Sulaymān b. Muḥammad b. 'Abdu'l-'Azīz al-Ḥanafī al-Junaynī al-Dimashqī. The original of this transcript was taken from the author's autograph, and was stated, on the written authority of Ibn Khaṭīb Dāriyā, to be in the handwriting of Shaykh Muḥyiyyu 'd-Dīn an-Nawāwī. It appears to have contained notes in the handwriting of several eminent scholars, which are reproduced on ff. 2ª and 178ᵇ by the copyist.]

974 (شرح) لباب **Add. 417⁴**

An Arabic commentary on the *Lubāb* of *Abu'l-Ḥasan 'Alī b. Muḥammad b. Ibrāhīm aḍ-Ḍarīrī*. See *P. C.*, No. clxxvii, p. 263.

975 **Add. 1093¹**

لباب الاعراب المانع من اللحن فى السنّة و الكتاب

Lubābu'l-i'rāb al-māni' mina'l-laḥni fi's-Sunnati wa'l-Kitāb, a grammatical work by *Shaykh 'Abdu'l-Wahhāb b. Aḥmad b. 'Alī ash-Sha'rānī al-Anṣārī*, in 3 chapters and a Conclusion. [Ff. 16 of 19·8 × 14·2 c. and 23 ll.; of which this work occupies ff. 1–14ª, while the other 2 ff. contain fragments from other grammatical works. Fair naskh; rubrications; dated Friday the 17th of Jumāda II, A. H. 1116; scribe, Aḥmad b. Manṣūr b. Shāhīn al-Yaltajī al-Azharī ar-Rufā'ī. See No. 870 *supra*, with which this is bound up.]

لذّة السمع فى المدام و الشمع **Qq. 291³**

Ladhdhatu's-sam' fi'l-mudām wa 'sh-sham', a Dialogue between the Candle and the Wine, in mixed prose and verse. See Part II, untitled MSS., VII (*Poetry and Anthologies*).

976, 977 Qq. 208
Add. 278[3]

لطايف اخبار الاوّل فى من تصرّف فى مصر من الدول

A history of the rulers of Egypt, in ten chapters, an Introduction, and a Conclusion, from the beginning of Islām to the reign of Sulṭān Muṣṭafā I (A. H. 1032), entitled *Laṭā'ifu akhbāri'l-awwal fī man taṣarrafa fī Miṣr mina'd-Duwal*, by *Muḥammad b. 'Abdu'l-Mu'ṭī b. Abi'l-Fatḥ b. Aḥmad b. 'Abdu'l-Ghanī b. 'Alī al-Isḥāqī al-Manūfī*. See *H. Kh.*, No. 11103; *V. C.*, vol. ii, No. 924, pp. 152–153; *B. M. A. C.*[2], Nos. 567 and 1279; pp. 357 and 827. [**Qq. 208** comprises ff. 221 of 21·0 × 14·9 c. and 23 ll.; large, clear naskh; rubrications; transcribed from a copy of the author's autograph; dated Saturday, Dhu'l-Qa'da 5, A. H. 1148. **Add. 278**[3] lacks a page at the beginning, and comprises ff. 153 of 22·8 × 16·2 c. and 21 ll.; fair naskh; rubrications; dated Tuesday, Sha'bān 6th, A. H. 1159; scribe Muḥammad...(other names obliterated).]

978 لطايف انس الجليل فى تحايف القدس و الخليل Qq. 127

An account of Jerusalem, entitled *Laṭā'ifu insi'l-jalīl fī taḥā'ifi'l-Quds wa'l-Khalīl*, by *Muṣṭafā As'ad al-Laqīmī al-Ḥīnī*, containing 8 chapters, an Introduction and a Conclusion, as follows:—

المقدمة فى حدود الارض المقدّسة و قواعدها الّتى هى على التقوى مؤسّسة،

الباب الاول فى اسماء البيت المقدّس و شرفه و ما يتّحف به الزاير من جلايل تحفه،

الباب الثانى فى من اختطّ مدينة القدس الشريف و فى من سكنها و فتوحاتها على اوجز وجه لطيف،

الباب الثالث فى صفة المسجد الاقصى و الصخرة و ما به من المآثر الّتى لا تستقضى،

الباب الرابع، فى صفة مدينة القدس و ما بها من المساجد و نبذة ممّا حول سرادقاتها من المعاهد،

الباب الخامس، فى مدينة الخليل و مسجده و ذكر الخليل و فضل زيارة مشهده،

الباب السادس، فى بعض ما حول بيت المقدس من القرى الّتى بها المآثر الرفيعة الذرى،

الباب السابع، فى بعض من دخل بيت المقدس من الانبياء و الصحابة و الاعيان و من توفّى و دفن فيها من اهل العرفان،

الباب الثامن، فى ذكر الخضر عليه السلام و محلّه من المسجد الاقصى الرفيع المقام،

الخاتمة، فى ذكر الشام و فضلها و بهجتها و شرف محلها،

[Ff. 58 of 21·2 × 16·2 c. and 23 ll.; clear, good naskh; rubrications; dated Monday, Muḥarram 12, A.H. 1161; scribe, Ḥusayn العرافى.]

979 لطايف بزبان اردو **Add. 888**

Fifty-one stories in Hindustānī, entitled نقلين ريخته زبان, حكايات لطيف و پاكيزه هندستانى اردو زبان مين or مين written out for a Mrs Birch (بى‌بى برچ صاحبه) in A.D. 1808 by a Munshī named Kāshī Nāth. [Ff. 40 of 22·8 × 17·9 c. and 10 ll.; large Indian ta'līq.]

980–982 لغت دانستن **{Ii. 6. 47 / Ll. 6. 10[2] / Dd. 11. 33[2]}**

Lughat-i-Dānistan, a small Persian-Turkish vocabulary. See *P. C.*, Nos. clxiv and clxx, ii, pp. 247–248 and 254 for the first two MSS. **Dd. 11. 33** comprises ff. 46 of 21·4 × 14·0 c., with a variable number of lines. This portion occupies ff. 9^b–12^a, and is headed (*sic*) كتاب دانستان. See No. 691 *supra*.

لغت شاهدى، **Add. 285**[25]

The rhymed Persian-Turkish vocabulary of *Shāhidī*. See Part II, untitled MSS., § X, Miscellaneous papers, and *L. C.*, vol. i, p. 102.

983, 984 لغت نعمت الله **Dd. 6. 41** **Ll. 5. 25**

Two copies of the *Lughat-i-Ni'matu'llāh*, a Persian dictionary explained in Turkish. See *P. C.*, Nos. clxi, clxii, pp. 243–245, and Nos. 223–224 *supra*.

985 لقاح الخواطر و جلآء البصاير **Qq. 139**[1]

The *Liqāhu'l-Khawāṭir wa Jalā'u'l-baṣā'ir* of *Shaykh 'Abdu'llāh b. Yaḥyā b. 'Abdu'llāh b. Muḥammad b. al-Mu'mir b. Ja'far*, beginning:—

الحمد لله ذى الطول و الكرم المسبغ على عباده جلابيب الآلآء و النعم آلخ

It is divided into 12 chapters as follows:—

الباب الاول يشتمل على الاحاديث الخمسة المروية عن النبى صَلعَم،

الباب الثانى يشتمل على منتخب من كلام ابى بكر الصدّيق رضى الله عنه،

الباب الثالث، يشتمل على منتخب من كلام عمر بن الخطّاب رضى الله عنه،

الباب الرابع، يشتمل على منتخب من كلام عثمان بن عفّان رضى الله عنه،

الباب الخامس، يشتمل على منتخب من كلام على بن ابى طالب رضى الله عنه،

الباب السادس، يشتمل على منتخب من كلام ابى نجر الاحنف بن قيس التميمى رحمه الله،

الباب السابع، يشتمل على منتخب من كلام ابى سعيد الحسن البصرى رحمه الله،

الباب الثامن، يشتمل على منتخب من كلام زياد بن ابيه،

الباب التاسع، يشتمل على منتخب من كلام الحجّاج بن يوسف الثقفى،

الباب العاشر، يشتمل على منتخب من كلام المهلّب بن ابى صقره،

الباب الحادى عشر و هو باب كبير يشتمل على محاسن من كلام الخلفاء آلخ

[The MS. comprises ff. 191 of 20·0 × 13·2 c. and 25 ll., of which this portion occupies ff. 1–98, and is written in a small, neat naskh, with rubrications. Dated Shawwāl 25, A.H. 1117; scribe, Yūsuf, called Ibnu'l-Wakīl.]

986 **Ff. 6. 38[4]**

لوامع البرق الموهن فى معنى ما وسعنى ارضى و لا سمائى

Lawāmi'u'l-barqi'l-mūhin on the meaning of "Neither my earth nor my heaven sufficeth for Me, but [only] the heart of my believing servant," a mystical work in 8 chapters, by *Shaykh Quṭbu'd-Dīn 'Abdu'l-Karīm b. Ibrāhīm al-Gīlānī al-Baghdādī.* See *H. Kh.*, No. 11218; Loth, *I. O. A. C.*, No. 664, i, pp. 181–182. [For description of MS. see No. 87 *supra.* This portion occupies pp. 426–465, and is uniform with the rest.]

987 لوايح ملّا جامى **Add. 812**

The *Lawā'iḥ* of *Mullā Jāmī.* See *P. C.*, No. cclxxvii, pp. 360–361.

988 لوعة الشاكى و دمعة الباكى **Qq. 163**

The *Law'atu'sh-shākī wa dam'atu'l-bākī* of *Shaykh Zaynu 'd-Dīn Manṣūr b. 'Abdu'r-Raḥmān.* See *H. Kh.*, No. 11236;

B.M.A.C.[1], p. 662. [Ff. 55 of 21·5 × 15·5 c. and 15 ll.; large, clear naskh; rubrications; dated A. H. 1158; scribe, Darvīsh Ṣāliḥ b. Shaykh Aḥmad.]

989 ليلى و مجنون امير خسرو **Oo. 6. 30**

The *Laylā and Majnūn* of *Amīr Khusraw* of *Dihlī*. See *P. C.*, No. ccli, pp. 341–342.

990, 991 ليلى و مجنون هاتفى **Add. 426**
Add. 3149[2]

The *Laylā and Majnūn* of *Hātifī*. See *P. C.*, Nos. cclxxviii and cclxxix, pp. 361–363.

992 ليلى و مجنون سودائى **Dd. 11. 31**

The Romance of *Laylā and Majnūn*, done into Turkish verse by *Sevdā'ī*, beginning:—

آغاز سخن بنام اللّه، العزّت و البقاء للّه،
اول حىّ و قديم و لم يزلدر، اول عالم علم بى بدلدر،

It appears from the section treating of the "reasons which led to the composition of the book" that the author translated the story from Persian into Turkish at the request of some of his friends; and, from the concluding verses, that he accomplished his work in the beginning of Dhu'l-Qa'da, A. H. 920:—

هر خنده اولا بو قصّه بنياد، سودائى فقيرى ايده‌لر شاد،
طقوز يوز يكرمده بو نامه، ختم اولدى ايرشدِ اختتامه،
ذو القعده نك اوّلنده ايار، ختم اولدى بو قصّه اول خبردار،

[Ff. 59 of 21·1 × 12·2 c. and 12 ll.; fair naskh; rubrications; a few rude miniatures; no date or colophon.]

993 مآثر الابرار فى تفصيلات مجملات جواهر الاخيار **Qq. 17**[1]

The *Ma'āthiru'l-abrār fī tafṣīlāti mujmalāti jawāhiri'l-akhyār*, a supplement to the *Ḥadā'iqu'l-wardiyya* of *Ḥusāmu 'd-Dīn Abū 'Abdi'llāh Ḥumayd b. Aḥmad al-Muḥallī* (see

*B. M. A. C.*², Nos. 533–536, pp. 328–331) by *Muḥammad b. ʿAlī b. Yūnus b. ʿAlī ar-Raḥīf b. Fand;* hence also entitled *al-Lawāḥiqu'd-dariyya li'l-ḥadā'iqi'l-wardiyya*, composed in A.H. 916, and containing the Lives of the Zaydī Imāms down to A.H. 914. See *B. M. A. C.*², p. 330ᵇ, last paragraph. Begins:—

الحمد لله الّذى شرح صدور اوليآئه بموادّ العناية، آلخ

[Ff. 1–192 of the MS. described under No. 481 *supra*. Dated Saturday, the 21st of Ramaḍān, A.H. 1206, and collated throughout early in the following year. Scribe, ʿAbdu'r-Raḥmān Aḥmad.]

994 مآثر رحيمى **Nn. 3. 56**

The *Ma'āthir-i-Raḥīmī* of *Āqā ʿAbdu'l-Bāqī* of *Nahāvand*. See *P. C.*, No. xciii, pp. 167–169.

مأل عوامل **Qq. 197⁶**

Ma'āl-i-ʿawāmil, a Turkish treatise on the Arabic particles. For description of the MS. (of which this portion occupies ff. 25ᵇ–28) see untitled MSS., IX (MSS. of Mixed Contents).

مائة عامل **Dd. 11. 19⁴ Ll. 6. 9³ Ll. 6. 22³ Ll. 6. 23³ Qq. 211² Add. 417²˒³**

Six copies of the well-known treatise on the Arabic particles, entitled the *Mi'at ʿĀmil* or *ʿAwāmil*, of *Shaykh ʿAbdu'l-Qāhir b. ʿAbdu'r-Raḥmān al-Jurjānī*, or of commentaries thereon. See *B. M. A. C.*¹, p. 231 and note d *ad calc.* for editions; *B. M. A. C.*², pp. 597–598, &c. [Of these MSS. four are described under the heading *Grammars* (V, iv, *b*) in Part II (untitled MSS.) *infra*, and one under *Ritual and Law* (II, iii). The sixth, **Qq. 211²**, has been already described (Nos. 9, 10, 612, 618, 687 and 689 *supra*). This portion comprises ff. 12ᵇ–16ᵇ of 21 ll.; no separate date or colophon.]

995 مباهج الفكر و مناهج العبر Add. 3187

The second quarter of the *Mabāhiju'l-fikar wa manāhiju 'l-'ibar*, by *Muhammad b. Ibrāhīm b. Yahyā b. 'Alī al-Kutbī* (d. A. H. 718). See *H. Kh.*, No. 11311; *B. M. A. C.*[1], pp. 183–184. This volume contains the 9 chapters of Part ii (الفنّ الثانى، فى ذكر الارض) enumerated by Rieu, *loc. cit.* [Ff. 161 of 20·0 × 14·5 c. and 17 ll.; good, clear naskh; rubrications; chapter-headings in yellow outlined with black. Appears to have been transcribed from the author's autograph (عن خطّ مصنّفه و مؤلّفه); dated A. H. 1013.]

996 المبسوط فى طرق العمل و الحساب Dd. 6. 26[1]

A commentary called *al-Mabsūt* (و سمّيته المبسوط لاشتماله على بسط ما تضمّنه المضبوط) on a *Muqaddama*, or Introductory Treatise, by *Sirāju'd-Dīn Abū Tāhir Muhammad b. Muhammad b. 'Abdu'r-Rashīd as-Sajāwandī*, treating of the division of inheritances &c. The commentary is dedicated to the Amīr Qutlugh Timūr, and the author gives his name as *Shamsu't-Tirāzī*. The text of the original is written in red, and is interspersed with the commentary. Begins:—

الحمد لله خالق القسم و مبدع اللوح و القلم باسط الارزاق و القسم آلخ

[The MS. comprises ff. 88 of 18·2 × 12·8 c. and 19 ll., of which this portion occupies ff. 1–54; large, clear naskh; no date or scribe's name.]

997 مبهج النفوس و مبلج العبوس Qq. 191

A collection of anecdotes and pleasantries, entitled *Mubhiju 'n-nufūs wa mubliju'l-'abūs* by *Muhammad b. 'Abdu'llāh b. Muhammad al-Hindī*. [Ff. 115 of 22·0 × 15·4 c. and 18 ll.; rubrications; dated the 20th of Jumāda I, A. H. 1187.]

998 مثلّث قطرب Ff. 5. 11[3]

The *Muthallath* of *Qutrub* (*Abū 'Alī Muhammad b. al-Mustanīr*, d. A. H. 206), with a short prose commentary. See

H. Kh., No. 11366; *B.M.A.C.*[1], p. 290[b]; *B.M.A.C.*[2], No. 1125, ii, p. 707; *L. C.*, i, pp. 58–59, &c. [Ff. 7 of 20·3 × 16·0 c. and 13 ll.; large, clear, European naskh, pointed, not dated.]

999 مثنوئ تجلّی **Add. 574**

Part of the *Mathnavī-i-Tajallā*, or *Mi'rāju'l-Khayāl* of *Mullā 'Alī Riḍā.* See *P. C.*, No. cccii, p. 385.

1000 مثنوئ مرادی **Mm. 3. 10**

The first volume of the *Mathnavī-i-Murādī*, a Turkish metrical paraphrase of the great *Mathnavī* of *Jalālu'd-Dīn Rūmī* (see immediately below), beginning:—

استعذت الله من مكر الرجيم، قلت بسم الله ذی المنّ العظيم،

The actual paraphrase begins:—

بشنو اين نی چون شكايت ميكند،
از جدايیها حكايت ميكند،
نالهء نيدن اِشِت كُل يا بُنَی،
كيم ندن اغلر ندن كُنْر بو نَی،
كوش هوش اچ طُی شكايتلر ايدر،
ايری ليقلردن حكايتلر ايدر،

The reigning Sultān Murād is praised and the title of the work explained and justified in the preceding sections. [Ff. 204 of 31·3 × 19·7 c. and 17 ll.; large, clear naskh; pointed; dated the middle of Shawwāl, A. H. 840.]

1001–1004 مثنوئ معنوی **Gg. 5. 32 Oo. 6. 32 Add. 199 Add. 845**

Four copies of the *Mathnavī-i-ma'navī* of *Jalālu'd-Dīn Rūmī.* The first three are fully described in *P. C.*, pp. 313–315, Nos. ccxxiv–ccxxvi. The last, **Add. 845**, comprises ff. 397 of 33·0 × 20·3 c. and 19 ll. in four columns; fair ta'līq; rubrications; dated Shawwāl 15, A. H. 1221; scribe, Ghulām Muḥyiyyu'd-Dīn. See also Nos. 299 and 622 (commentaries), 967 (extracts), and *s. v.* نسخهء ناسخه, *infra.*

1005 مثنوى (انتخاب) **Oo. 6. 23**

Extracts from the above-mentioned *Mathnavī*, entitled *Lubb-i-lubāb-i-ma'nawī*. See *P. C.*, No. ccxxviii, pp. 319–320.

1006 مجموع نفيس فيه خمسة كتب من آداب البحث **Qq. 211**[8]

A collection of five tracts on the Ethics of Controversy, entitled *Majmū' nafīs*, the first by Mawlānā 'Abdu'r-Raḥīm (ff. 130–138). [The MS. comprises ff. 174 of 19·6 × 14·6 c., and, in this part, 25 ll.; poor nasta'līq.]

1007 المجدل **Add. 3163 (= Add. 3293)**

The *Kitābu'l-Majdal*, a Christian controversial work. See Steinschneider's *Polemische und apologetische Literatur in arab. Sprache* (part iii of vol. vi of the *Abhandlungen für die Kunde des Morgenlandes*, Leipzig, 1877), pp. 83–86. [The MS. contains the second volume of the work, is defective at the beginning and at several other places, and comprises ff. 223 of 24·7 × 16·6 c. and 17 ll. Written in a fine, large old naskh, pointed; not dated.]

1008 مجمع الانساب **Add. 1088**

The first part of the general history entitled *Majma'u'l-ansāb*. See *P. C.*, No. xlii, p. 102.

1009 مجمع الفرس **Add. 191**

The Persian dictionary of *Surūrī* entitled *Majma'u'l-Furs*. See *P. C.*, No. cxlii, p. 230.

1010 مجمع اللطايف **Dd. 6. 20**

A Turkish manual of Sacred History, evidences of Islām, advice to Kings, &c., compiled by *Sirāj b. 'Abdu'llāh*, in five chapters, as follows:—

باب اولكى' قران و حديثيله و اوليا و خلفا سوزيله نصايح ملوكده در'

باب اكنجى، قرانله و حديثله بروك و بحروك غزاسين ثوابن بيان اتمكده در،

باب اوچنجى، قران ايچنده كلان تواريخ انبياى و زبورده نصايح بيان اتمكده در،

باب دوردنجى، قراندن و انجيلدن و توريتدن نصارى و يهودينوك بطلانن بيان اتمكده در،

باب بشنجى، نصارى و يهود سوالرينك و بزم آنلره جوابلرمز (?) بيان اتمكده در،

[Ff. 66 of 19·6 × 13·7 c. and 18 ll.; cursive Turkish hand; incomplete at end.]

1011 مجمع المنافع البدنيّة **Add. 1059**

Majma'u'l-manāfi'i'l-badaniyya, an abridgement, in 20 chapters, of the treatise on simple medicaments (*al-Mufradāt*) of *Ibnu'l-Bayṭār* (see *H. Kh.*, No. 12623; *B. M. A. C.*[2], Nos. 798–799, 1210[1], pp. 542–543 and 762), by an anonymous writer, beginning:—

الحمد لله الضارّ النافع، الّذى جعل لكلّ داءٍ خطر اعظم مصلح و دافع آلخ

[Ff. 86 of 21·0 × 14·6 c. and 15 ll.; large, clear naskh; rubrications; not dated.]

1012 **Add. 278[7]**

مجموع الدرّة المنصانة فى وقايع كنانة من سنة الف تسعة و تسعين

Majmū'u'd-durrati'l-munṣāna fī waqāyi'i Kināna, an account of events in Egypt under the Pāshās who administered it from A. H. 1099 to A. H. 1130 (in the complete work, 1169). The end of the work and apparently other portions are missing. Begins:—

الحمد لله الحليم التوّاب، واحد احد كريم وهّاب (?)، و سبحان الله اليه المرجع و المآب آلخ

[Ff. 181, which I cannot arrange to my complete satisfaction, of 21·8 × 15·9 c. and 13 ll.; large, clear naskh; rubrications; not dated.] See *B. M. A. C.*[2], Nos. 569–570, pp. 358–359, and references there given.

1013 مجموع حكايات و نوادر **Add. 3242**

A collection of anecdotes and poems, beginning:—

قيل ان كريم الملك كان من اهل الظرف و الادب فعبر يومًا تحت جوسق بستان آلخ

[Ff. 64 of 15·4 × 10·3 c. and 20 ll.; small, neat naskh; not dated.]

1014, 1015 محمّديّه **Dd. 2. 50**
Oo. 6. 51

Two copies of the *Muḥammadiyya*, the great religious poem of *Yāzījī-oghlū Muḥammad* (d. A. H. 855). See Rieu's *Turk. Cat.*, pp. 168–169; *V. C.*, vol. i, pp. 618–619; Pertsch's *Berl. Turk. Cat.*, pp. 367–368. [**Dd. 2. 50** comprises ff. 363 of 30·4 × 20·0 c. and 19 ll.; large, clear naskh; dated the 22nd of Rabī' II, A. H. 1011. **Oo. 6. 51** comprises ff. 272 of 21·3 × 15·4 c. and 17 ll.; good, clear naskh, fully pointed; rubrications; coloured borders; dated the 20th of Rabī' I, A. H. 1130; scribe, Ibrāhīm b. al-Ḥajj Muṣṭafā al-Ḥanyawī.]

1016 **Ll. 5. 24**

(كتاب) المختار للفتوى على مذهب الامام ابى حنيفة النعمان

Al-Mukhtār li'l-fatwā, a compendium of Ḥanafite jurisprudence, by *Abu'l-Faḍl Majdu'd-Dīn 'Abdu'llāh b. Maḥmūd b. Mawdūd al-Mawṣilī* (d. A.H. 683). See *H. Kh.*, No. 11585; *L. C.*, vol. iv, p. 126, vol. v, pp. 271–272; *B. M. A. C.*[2], Nos. 282–283, pp. 185–186. [Pp. 238 of 21·3 × 15·8 c. and 14 ll.; large, clear ta'līq; rubrications; dated Thursday, the 5th of Rabī' I, A. H. 958; scribe, 'Ubaydu'l-Karīm b. 'Abdu'l-'Azīz b. Shaykh Ibrāhīm.]

1017 مختار الصحاح **Add. 425**

The first volume of an epitome or condensation of the celebrated Arabic lexicon of *al-Jawharī* called *aṣ-Ṣiḥāḥ* (see Nos. 639–644 *supra*) made by *Muḥammad b. Abī Bakr b. 'Abdu'l-Qāhir ar-Rāzī* and entitled *Mukhtār* [or *Mukhtaṣar*]*u 'ṣ-Ṣiḥāḥ*. See *H. Kh.*, vol. iv, p. 94; *B. M. A. C.*[2], No. 850, pp. 578–579. [Ff. 83 of 33·0 × 22·7 c. and 19 ll.; clear, Indian ta'līq; rubrications; defective at end; ends with the root ربض.]

1018 مختصر فى احكام النكاح **Dd. 9. 55**

An Arabic epitome of the matrimonial laws of the Muḥammadans, with Malay interlinear glosses for the first 16 pp., and some Javanese religious formulæ. See Dr Van Vloten's *Account of Six Malay Manuscripts of the Cambridge University Library* (*Bijdragen tot de Taal-, Land-, en Volkenkunde van Nederlandsch-Indië*, 6e Volgr. II), pp. 10–11. The Arabic text begins:—

سبحان الّذى علّمنا ما لم نعلم... و بعد، فقد سألنى بعض اخوانى رحمهم الله ان أُألّف لهم كتابًا مختصرًا فى احكام النكاح و ما يحتاج اليه آلخ

[Pp. 245 + xiii = ff. 129, of 28·2 × 19·0 c. and 9 ll. of text; large, clear naskh; rubrications; not dated.]

1019 مختصر الايضاح فى علم النكاح **Add. 325**

A tract on Marriage, entitled *Mukhtaṣaru'l-īḍāḥ fī 'ilmi 'n-nikāḥ*, by *Shaykh Jalālu'd-Dīn as-Suyūṭī*, in 25 chapters, beginning, after the brief doxology:—

و بعد، فانى الّفت هذا الكتاب من كتب العلمآء و اقوال الحكمآء المتقدّمين رغبة فى الاعانة لمن قصرت همّته عن النكاح آلخ

[Ff. 10 of 16·8 × 12·3 c. and 17 ll.; clear naskh; rubrications; dated the 14th of Dhu'l-Qa'da, A. H. 1247.]

1020 مختصر فى العروض **Dd. 6. 26²**

A treatise on prosody by *Abū 'Abdi'llāh Muḥammad* [*b. Ibrāhīm*] *Abu'l-Jaysh al-Anṣārī al-Andalusī* (see *B.M.A.C.*², No. 992¹, pp. 626–627) with a running commentary, beginning, after the doxology:—

امّا بعد، فهذه كلماتٌ لا يهجّيها الّا الغبى الّذى فى طبعه طبعٌ ... فى تشريح مشكلات المختصر فى علم العروض المنسوب الى الامام الفاضل الكامل ابى عبد الله محمّد المعروف بابى الجيش الانصارى الاندلسى،

[Ff. 88 (of which this work occupies ff. 58–88) of 18·1 × 13·1 c. and 19 ll.; poor nasta'līq; rubrications; dated Shawwāl, A. H. 775.]

1021 مختصر القدورى **Qq. 134**

The *Mukhtaṣar*, or Compendium, of law according to the Ḥanafite school, of *Abu'l-Ḥusayn Aḥmad b. Muḥammad al-Qudūrī* (d. A. H. 428). See Loth's *I. O. A. C.*, Nos. 202–203, p. 51; *B. M. A. C.*², No. 274, p. 181. [Ff. 141 of 19·8 × 12·2 c. and ll. 13 (in older part) or 17 (in later part) to the page. The older portion occupies ff. 1–31, and is written in large, clear naskh, with rubrications; the later is in a small, scratchy naskh; not dated.]

1022, 1023 مخزن الاسرار **Ff. 5. 9²**
Add. 586

Two copies of *Niḏhāmī's Makhzanu'l-asrār*. See *P. C.*, pp. 306–308, Nos. ccxiv, ccxv².

1024 مخزن افغانى **Add. 753**

The *Makhzan-i-Afghānī* of *Ni'matu'llāh b. Ḥabību'llāh* of Herāt. See *P. C.*, No. lxxvii, pp. 152–153.

1025 مدارك اولى الرّياسة لمسالك علم الفراسة **Qq. 184²**

A treatise on Physiognomy, entitled *Madāriku ūli'r-*

riyāsat li-masāliki 'ilmi'l-firāsat, by *'Alī b. Muḥammad al-Ghazzālī*, beginning:—

يقول مرتّب هذه الرسالة، و مقرّب مفهوم منطوق هذه العجالة، المحبّ الوالى، على بن محمّد الغزّالى، احمد الله على كشف الاسرار عن غوامض الافكار فى علم الفراسة آلخ

[Ff. 43 (of which this treatise occupies ff. 24–43) of 21·7 × 15·0 c. and 26 ll.; large, clear naskh; rubrications; incomplete at end; not dated.]

1026 مدح ابو المنصور سكندر جاه **Add. 1087**

A panegyric, in mixed prose and verse, on Sikandar Jāh, Nidhām of Ḥaydarābād from A.H. 1218–1244, by *Ghulām Riḍā Khān*. See *P. C.*, No. ccciii, pp. 385–386.

1027 مديحة لتبكيت النفس **Add. 3241**

An address to the departing soul, beginning, after the title above given:—

يا نفس شمسك غياب حياه و الموت ادركك يوم الوفاه و العمر منكى انقضا آلخ

[Ff. 20 (of which this text occupies ff. 7a–15a) of 8·5 × 5·9 c. and 8 ll.; fair naskh, apparently written by a Christian deacon, ash-Shamāsh Anṭūn...Sulaymān, whose name occurs on the outer leaf.]

1028 مذاكرات فى علم النجوم **Gg. 3. 19**

The *Mudhākarāt*, or Dialogues on Astronomy and Astrology, of *Abū Ma'shar* (d. A.H. 272), and his answers to the questions put to him by *Abū Sa'īd Shādhān*, beginning after the brief doxology:—

امّا بعد، فهذه مذاكرات ابو معشر فى اسرار علم النجوم و سوال ابى سعيد شاذان بن بحر عن ابى معشر و جوابات ابى معشر له بما اجابه، قال شاذان سمعت ابا معشر يقول آلخ

[Ff. 149 (of which this part occupies ff. 1–99) of 27·0 × 18·5 c. and 21 ll.; good naskh in the first portion, deteriorating further on; dated Tuesday, the 7th (or 17th) of Jumāda II, A. H. 767 (سنة ستّين و ٧٧١ ?); on f. 99[b], the next leaf after the colophon, occurs a note of ownership dated A. H. 927. The remainder of the volume contains astronomical and astrological tables, and two brief tracts on eclipses of the sun (ff. 120[a]–121[b]) and the motions of the planets (by *Abū Isḥaq Ibrāhīm b. Yaḥyā an-Naqqāsh*, ff. 140[a]–145[b]).]

1029 مرآة المجالس **Add. 2773**

Mirātu'l-majālis, "the Mirror of Assemblies," the minute-book of the Madras Persian Club (A. D. 1789). See *P. C.*, No. cxviii, pp. 196–198.

1030–1032 مراح الارواح **Dd. 6. 21[1]**, **Qq. 211[6]**, **Add. 2622[1]**

Three copies of the *Marāḥu'l-arwāḥ*, a treatise on Arabic grammar by *Aḥmad b. 'Alī b. Mas'ūd.* See *H. Kh.*, No. 11758; *B.M.A.C.*[1], p. 233; *B. M. A. C.*[2], No. 968[1], p. 616; *V. C.*, vol. i, pp. 178–179, 181–184. [For description of **Qq. 211** see No. 612 *supra.* This portion occupies ff. 86[b]–125[b], is defective at end, and is written in a clear but ugly ta'līq, 11 ll. to page. **Add. 2622** contains ff. 90 of 17·3 × 11·5 c. and 13 ll.; small, neat ta'līq; rubrications; contains five grammatical treatises, of which this, the first, occupies ff. 2[b]–32[b]; no date. **Dd. 6. 21** contains ff. 82 of 18·9 × 13·9 c. and 13 ll.; good ta'līq; rubrications. The *Marāḥ* occupies ff. 1–43. For description of two other MSS., **Ll. 6. 22**[2] and **Add. 1085**[1], see *infra*, untitled MSS., *s. v.* Grammars (V, iv, *b*).]

1033 مراصد الاطّلاع **Qq. 53**

The *Marāṣidu'l-iṭṭilā'*, *Shaykh Ṣafiyyu'd-Dīn Abu'l-Faḍā-'il 'Abdu'l-Mūmin b. 'Abdu'l-Ḥaqq's* well-known abridgement of Yāqūt's Geographical dictionary, the *Mu'jamu'l-Buldān.* See *H.Kh.*, No. 11762; *B. M. A. C.*[1], pp. 610, 688; Juynboll's edition of the text; *B.M.A.C.*[2], No. 695, p. 471, &c. [Ff. 324

of 21·8 × 16·8 c. and 27 ll.; clear naskh; rubrications; dated Wednesday the 14th of Jumāda II, A. H. 1160; scribe, ʻAlī b. al-Hājj Muḥammad b. Shaykh Kamāl.]

1034 مرقاة اللّغات **Dd. 5. 34**

The *Mirqātu'l-lughāt*, an Arabic-Turkish Lexicon containing 30,000 words, compiled from the *Ṣiḥāḥ* and the *Qāmūs*. See *H. Kh.*, No. 11817; *B. M. A. C.*[1], p. 471; *L. C.*, vol. i, p. 91; *V. C.*, vol. i, pp. 118–119, &c. [Ff. 286 of 20·8 × 14·8 c. and 9 ll. with interlinear glosses; fair nastaʻlīq; rubrications; dated A. H. 955.]

1035 مركز الاحاطة بادبآء غرناطه **Qq. 287**

A biography of the literary men of Granada, entitled *Markazu'l-iḥāṭa bi-udabā'i Gharnāṭa* by *Lisānu'd-Dīn Ibnu'l-Khaṭīb al-Andalusī* (d. A. H. 776). See *B. M. A. C.*[2], No. 666, pp. 450–451, where this work is described as an abridgement of *Lisānu'd-Dīn's Iḥāṭa* made in A. H. 793 by *Badru'd-Dīn Muḥammad b. Ibrāhīm al-Bashtakī*. Begins:—

الحمد لله الّذى جعل الشعر ترجمان العرب و عنوان اهل الادب آلخ

[Ff. 279 (but, as the last leaf is numbered 282, it appears that 3 leaves are missing) of 25·0 × 14·6 c. and 27 ll.; good, clear naskh; rubrications. The end (involving the latter portion of the eighth *juz'*) is missing, but a note by the scribe states that this defect existed in his original, and that he was unable to find another copy whence he might fill up this lacuna, though he had made enquiries in the most distant countries, until at length, says he, he was informed by certain aged men of letters that the author had died before he had completed his work. Not dated.]

1036, 1037 مروج الذهب للمسعودى **Qq. 61** / **Qq. 62**

The whole of the well-known history of Abu'l-Ḥasan ʻAlī b. al-Ḥusayn b. ʻAlī *al-Masʻūdī* (d. A. H. 345) entitled *Murūju 'dh-dhahab wa maʻādinu'l-jawhar* ("Meadows of gold and

mines of gems") in two volumes. See the Introduction to the edition of Barbier de Meynard and Pavet de Courteille (Paris, 1861–1877); *H. Kh.*, No. 11828; *B. M. A. C.*[2], Nos. 448–454, pp. 267–269. [**Qq. 61** contains ff. 296 of 23·2 × 16·1 c. and 24 ll.; and **Qq. 62** ff. 350 of 24·0 × 16·8 c. and 24 ll.; clear but ugly naskh; not dated. The end of the first vol. corresponds with vol. v, p. 14, l. 3 of the Paris edition.]

1038–1044 مزامير داود **Dd. 12. 13 Ii. 6. 16 Add. 237 Add. 257 Add. 3220 Add. 3228 Add. 3256**

Seven MSS. containing the whole or portions of the *Psalms of David* in Arabic. [**Dd. 12. 13** is defective at the beginning, the first verse in the text being v. 18 of Psalm xxii. It comprises ff. 112 of 15·6 × 10·3 c. and 11 ll.; large and clear but ungraceful naskh; rubrications. The Psalms end on f. 93[a], and are followed by other songs of praise from scripture, viz. the *Tasbiḥas* of Moses (Exodus, xv, 1–21), of Isaiah (Is. xlii, 10), of Moses (Deut. xxxii) &c. Dated the year 1865 of Alexander; scribe, the Priest Ibrāhīm. **Ii. 6. 16** is also defective at the beginning, the first verse being v. 3 of Psalm iii. It comprises ff. 163 of 16·3 × 11·3 c. and 11 ll.; large, clear naskh; rubrications. The Psalms end on f. 155[b], and are followed by a form of humiliation and four *tasbiḥas* (of Moses, &c.). Not dated; scribe, the priest Ilyās. **Add. 237** comprises ff. 77 of 37·0 × 24·0 c. and 16 ll.; large, clear, good naskh, pointed; rubrications. The Psalms end on f. 70[b], and are followed by some *tasābīḥ* and prayers from other parts of Scripture. Not dated. **Add. 257** comprises pp. iv + 226 = ff. 115 of 22·4 × 16·2 c. and 26 ll.; and contains the Psalms in Greek and Arabic in parallel columns, preceded by a preface which states that this version, revised from the translation printed at Aleppo, was made by the Greek Patriarch of Antioch, Athanasius (كيركير اثناسيوس), aided by a priest named Sulaymān who was a good Arabic scholar. The MS. is dated A.D. 1718, Aleppo; and is carefully and neatly written, with rubrications, divisions into verses, marginal

references, &c. The Psalms are followed by the three Creeds, of which only the first (the Apostles' creed) is accompanied by an Arabic translation. **Add. 3220** comprises ff 112 of 21·3 × 14·9 c. and 17 ll.; large, clear naskh; rubrications; the Psalms end on f. 101b, and are followed by the 10 *tasbiḥas*. Dated Aleppo, June (Ḥazīrān) 10th, A.D. 1687; transcribed by Sulṭāna the daughter of al-Maqdisī Shukru'llāh b. Sham'ūn. **Add. 3228** comprises 76 written pages of 18·0 × 11·2 c. and 16 ll.; is written in a neat naskh, pointed; and contains Psalms i–xl. No date or colophon. **Add. 3256** contains the Apocryphal Psalms described in *B. M. A. C.*[1], p. 529b, and *B.M.A.C.*[2], No. 201, p. 121. It comprises ff. 51 of 25·8 × 17·3 c. and 15 ll.; is written in a large, clear naskh, pointed, with rubrications; and is not dated. The volume ends with a blessing on Muḥammad, and each "sūra" is preceded by the *Bismi 'llāh*. It was brought from Damascus.]

1045 المزهر فى اللّغة **Qq. 35**

The *Muzhiru'l-lughat* (here called *al-Muzhir fi'l-lughat*) of *Shaykh Jalālu'd-Dīn as-Suyūṭī*. See *H.Kh.*, No. 11837; *B.M.A.C.*[1], pp. 245–246; *L. C.*, vol. i, pp. 45–46; *B. M. A. C.*[2], No. 879, pp. 590–591. [Ff. 265 of 28·2 × 18·2 c. and 25 ll.; good naskh; rubrications; not dated.]

1046 المسامرات **Qq. 279**

The *Musāmarāt* of the great Ṣūfī *Shaykh Muhyiyyu'd-Dīn ibnu'l-'Arabī*, properly entitled *Muḥāḍaratu'l-abrār wa musāmaratu'l-akhyār*. See *H.Kh.*, No. 11507; *B.M.A.C.*[2], No. 1142, pp. 720–721, and references there given. [Ff. 460 of 26·5 × 14·7 c. and 29 ll.; small, neat naskh; rubrications; gilt margins; dated Sunday the 14th of Jumāda II, A.H. 1004; scribe, Isma'īl b. Muḥammad b. Isma'īl b. Muḥammad Abu'l-Fatḥ.]

Add. 3214[2] مسائل و فضائل فى ثبات الدّين و تصحيح اليقين،

Questions on Christian Doctrine. See *infra*, untitled MSS., I, iii.

1047–1049 المستطرف فى كلّ معنى مستظرف **Add. 770 / Add. 771 / Add. 3188**

Two copies (the first in two uniform volumes) of the well-known Anthology in prose and verse of *Shihābu'd-Dīn Muḥammad b. Aḥmad al-Khaṭīb al-Abshīhī* (circ. A. H. 800). See *H. Kh.*, No. 11940; *B. M. A. C.*[2], Nos. 1114–1116, p. 703. [**Add. 770** comprises ff. 169 of 22·4 × 13·5 c. and 29 ll.; good, clear naskh; rubrications; dated the beginning of Jumāda II, A. H. 1108; scribe, 'Uthmān b. Sayyid Aḥmad; extends down to the end of ch. xlix. **Add. 771** comprises ff. 159 of 21·9 × 14·0 c. and 29 ll.; fair naskh; rubrications; dated Saturday the 10th of Rabī' II, A. H. 1252; scribe, 'Umar b. Shaykh Aḥmad. **Add. 3188** contains the whole work, and comprises ff. 170 of 27·8 × 18·2 c. and 32 ll.; small, neat naskh; rubrications; dated the 3rd of Ramaḍān, A. H. 1171.]

1050 مسير طالبى فى بلاد افرنجى **Add. 413**

The Travels of *Mīrza Abū Ṭālib-i-Isfahānī*. See *P. C.*, No. cxvi, pp. 194–195.

1051 مشكلات شاهنامه **Dd. 6. 32**[2]

An anonymous Persian grammar and vocabulary, in four chapters, entitled, apparently, *Mushkilāt-i-Shāhnāma*. See *P. C.*, No. clxiii[2], pp. 245–247.

1052–1054 المصباح فى النحو **Qq. 197**[1] **/ Add. 580 / Add. 1072**[1]

The *Miṣbāḥ*, a well-known work on Grammar, by *Abu'l-Fatḥ Nāṣir b. 'Abdu's-Sayyid al-Muṭarrizī* (d. A. H. 610). See *H. Kh.*, No. 12181; *B. M. A. C.*[1], p. 231[a]; *B. M. A. C.*[2], No. 931, p. 604, &c. [**Qq. 197** comprises ff. 234 of 22·1 × 14·0 c. (of which this portion occupies ff. 1–10) and 25 ll; small, neat naskh; rubrications; scribe, Isma'īl al-Ḥassānī; not dated in this colophon, but other colophons further on in the volume are dated A. H. 1157. **Add. 580** comprises ff. 80 of 20·9 × 17·3 c. and 5 ll.; large, clear ta'līq; rubrications; dated the

12th of Dhu'l-Ḥijja, A. H. 1227. **Add. 1072**[1] comprises ff. 34 (of which this part occupies ff. 1–26) of 19·4 × 14·2 c. and 12 ll.; poor nasta'līq; numerous marginal notes and interlinear glosses; dated A. H. 994. Other copies (**Dd. 11. 19**[3] and **Ll. 6. 23**[2]) are described *infra*, under untitled MSS., V, iv, *b*.]

1055 مصحف هرمس الهرامسة **Dd. 4. 28**[3]

A treatise on stones and gems, styled on the title-page *Muṣḥafu Hirmisi'l-Harāmisa*, and, in the colophon, *Kitābu maḥakki'l-ḥijārati's-sab'a*, beginning :—

مصحف هرمس فى الاحجار، هذا كتاب مصحف هرمس الحكيم و هو هرمس الهرامسة و هو المصحف الثانى الّذى ضمنه ذكر اصناف الحجارة و معادنها و حيث توجد فيه و منافعها مبينًا مشروحًا و ذكر فيه ايضًا عدّة البرابى و ما يختصّ به كلّ بربا منها،

[For description of MS. see Nos. 31, 440 *supra*. This portion occupies ff. 100–122.]

1056 مطلع السعدين **Add. 185**

The first volume of the *Maṭla'u's-Sa'dayn* of *'Abdu'r-Razzāq b. Isḥāq as-Samarqandī*. See *P. C.*, No. lxx, p. 145.

1057 المطوّل للتّفتازانى **Add. 2630**

The glosses of *Ḥasan Chelebī b. Muḥammad Shāh Fanārī* (d. A. H. 886) on the *Muṭawwal* of *Sa'du'd-Dīn Taftāzānī* (d. A. H. 792), which is the longer of his two commentaries on the *Talkhīṣu'l-miftāḥ* (see No. 264 *supra*) of *Jalālu'd-Dīn Muḥammad b. 'Abdu'r-Raḥmān al-Qazwīnī*, commonly called *al-Khaṭību'd-Dimashqī* (d. A. H. 739). This, in turn, is an abridgement of the *Miftāḥu'l-'ulūm* of *Sirāju'd-Dīn Yūsuf as-Sakkākī*. See Loth's *I. O. A. C.*, Nos. 867–872, pp. 248–249. [The MS. comprises ff. 306 of 25·8 × 13·0 c. and 22 ll.; small, cursive nasta'līq; dated the end of Dhu'l-Ḥijja, A. H. 1031;

scribe, Khayru'llāh b. Qāsim al-Mūsawī al-Ḥusaynī; given as a *waqf* to the mosque at 'Akkā in A.H. 1196 by Aḥmad Pāshā al-Jazzār.]

1058 مظهر التقديس بزوال دولة الفرانسيس **Qq. 214**

The *Madhharu't-taqdīs bi-zawāli dawlati'l-Firānsīs*, an account of the decline of the French power in Egypt (A.H. 1213–1216; June 24, A.D. 1798–Dec., A.D. 1801) by *'Abdu'r-Raḥmān al-Jabartī*, an autograph copy, bought from the author (as stated in a note on f. 1ª) by a certain Shaykh Ibrāhīm, A.H. 1232. See *B.M.A.C.*², No. 571, pp. 359–360. [Ff. 128 of 21·0 × 15·5 c. and 25 ll.; clear but ugly nasta'līq; rubrications.]

1059–1062 معالم التنزيل للبغوى **Add. 806 Add. 807 Add. 833 Add. 3249**

Four volumes of the *Ma'ālimu't-tanzīl* of *al-Ḥusayn b. Mas'ūd al-Farrā al-Baghawī* (d. A.H. 516), a celebrated commentary on the Qur'ān. See *H. Kh.*, No. 12312; *B.M.A.C.*¹, pp. 61–62, 763; *B.M.A.C.*², pp. 61, 822, Nos. 101–103 and 1266²; Nöldeke's *Gesch. d. Qorâns* (Göttingen, 1860), p. xxvii. [**Add. 806** contains the commentary on Sūras xvii–xxxvii inclusive, and comprises ff. 287 of 23·6 × 16·3 c. and 23 ll.; good, clear naskh; rubrications; not dated, probably 14th century A.D. **Add. 807** contains the commentary on Sūras xxxvi–cxiv, and comprises ff. 404 of 24·6 × 13·0 c. and 21 ll.; good, clear nasta'līq; rubrications; copious marginal notes. In the colophon it is stated that the transcription of this volume, the fourth (and last) of the work, was completed on Monday the 18th of Shawwāl, A.H. 1079; and that it was written in Ardabīl by Muḥammad Ṣafī b. Iskandar al-Muṭabbib. **Add. 833** contains the commentary on Sūras i–xviii, and comprises ff. 303 of 29·2 × 19·9 c. and 42 ll.; fair naskh; rubrications; dated Thursday the 18th of Rabī' II, A.H. 1115; scribe, 'Abdu'l-Fattāḥ b. Nūru'd-Dīn b. Yaḥyā b. 'Abdu'l-Qādir b. Muḥammad. **Add. 3249** contains the earlier portion of the work, down to the end of Sūra vii,

and comprises ff. 370 of 22·5 × 16·2 c. and 25 ll.; fair naskh; text in red; not dated.]

1063 معجم ما استعجم **Qq. 278**

The *Mu'jamu ma 'sta'jam* of *Abū 'Ubayd 'Abdu'llāh b. 'Abdu'l-'Azīz b. Abī Muṣ'ab al-Bakrī.* See *H. Kh.*, No. 12388; *B. M. A. C.*[1], pp. 714–715; *L. C.*, vol. ii, p. 131; and Wüstenfeld's lithographed edition (Göttingen, Paris, 1876–1877). In an elaborate note by Henry Bradshaw, dated Dec. 22, 1864, which is prefixed to the volume, it is described as "not made up of two imperfect books, but is a large fragment of an old copy made into a complete one by transcribing from another. The copy of which the fragment forms part was divided into three volumes as follows:—vol. i, A–J; vol. ii, Ḥ–M; vol. iii, N–Y. But that from which the remainder was transcribed must have been divided into three volumes differently thus:—vol. i, A–R; vol. ii, Z–M; vol. iii, N–Y. Of the old copy volumes i and iii are wanting, and vol. ii consisted originally of 190 leaves, of which 1, 2, 33–38, 41–50, 61–110, 112–119, 189 and 190 are now wanting. I have numbered the leaves of this copy on the upper *inner* margin; and have put signatures to the quires, aa–tt. The made-up copy, as it now stands, consists of 343 leaves, which I have numbered on the upper *outer* margin throughout. I have also put signatures to the quires as follows:—vol. i, foll. 1–160, a*–x*; vol. ii, foll. 161–237, aa*–kk*; vol. iii, foll. 238–343, aaa*–lll*." [The leaves measure 25·4 × 16·3 c., and contain 21 ll. in the old parts, and 25 ll. in the new. The old is in a fine, clear naskh, fully pointed; the new in a fair naskh with rubrications. The colophon to vol. i (on f. 160^a) gives the date of completion as Monday the 27th of Jumāda II, A. H. 1100; scribe, Ibrāhīm b. Sulaymān b. Muḥammad b. 'Abdu'l-'Azīz al-Ḥanafī al-Junaynī (?) ad-Dimashqī. Vol. ii is not dated. The colophon to vol. iii (on f. 343^a) gives the date of completion as Sunday the 3rd of Rajab, A. H. 1095. The scribe's name has here been erased. This portion was copied from a MS. written in a Maghribī hand, and dated Ramaḍān,

A. H. 585, and was afterwards collated with this original. At that time the scribe was unable to obtain the text of vol. i, but he afterwards (in A. H. 1100) obtained it from a learned man (name carefully obliterated) at Mecca.]

1064 معدن الشفاء سكندرشاهى **Gg. 2. 12**

A work on Medicine, entitled *Ma'danu'sh-shifā-i-Sikandarshāhī* by *Bhūvah b. Khawāṣ Khān.* See *P. C.*, No. cxxix, pp. 212–213.

معراج الخيال **Add. 574**

The *Mi'rāju'l-Khayāl.* See No. 999 *supra s. v.* مثنوىٔ تجلّى.

1065 [كتابٌ فى] المعراج المبارك **Add. 758**

A volume containing various traditional accounts of the night-ascent of Muḥammad into Heaven, beginning :—

الحمد لله الّذى قرّب من اختاره من عباده الى حضرة وجوده و اصطفى و اجتبى من خلقه آلخ

[Ff. 58 of 16·3 × 11·5 c. and 9 ll.; large, clear naskh; rubrications. Ended on Saturday, the 25th of Rabī' II, A. H. 1208; scribe, Muḥammad b. 'Uthmān b. 'Alī. In A. H. 1213 the volume was in the possession of one Muḥammad b. 'Abdu 'r-Raḥmān b. Nūḥ b. Sulaymān.]

1066 [رسالة فى] معرفة النفس الناطقة و كيفيّة احوالها **Add. 442[4]**

A treatise on Knowledge of the Rational Soul, ascribed to Avicenna (*Ibn Sīnā*), beginning :—

الحمد لله لا يخيب من بابه امل، و لا يحرم عن جنابه عامل، آلخ ... و بعد، فهذه رسالة حرّرتها فى علم النفس و جعلتها ثلثة فصول، الفصل الاوّل، فى اثبات ان جوهر النفس مغاير لجوهر البدن، الفصل الثانى، فى بقاء النفس بعد فناء البدن، الفصل الثالث، فى مراتب النفوس فى السعادة و الشقاوة بعد مفارقة النفس من البدن،

[The MS. comprises ff. 128 (of which this part occupies ff. 22[b]–26[b]) of 21·5 × 14·0 c. and 23 ll.; poor nasta'līq; rubrications; dated A. H. 1148.]

1067, 1068 المعلّقات السبع **Dd. 3. 79 Add. 440**

Two manuscripts containing the celebrated old Arabian poems known as the *Mu'allaqāt.* **Dd. 3. 79** comprises ff. 54 of 18·2 × 13·5 c. and 11 ll., is written in a large, good naskh, older than A.H. 817 (which date is mentioned as that whereon a former owner completed the perusal of the work), and contains the poems of *Imra'u'l-Qays*, *Labīd*, *Zuhayr*, *Ṭarafa*, *'Amr b. Kulthūm*, *Ḥārith al-Yashkurī*, and *'Antara b. Shaddād.* **Add. 440** comprises ff. 20 of 20·8 × 12·1 c. and 19 ll., and contains the same poems in different order, followed by poems of *al-A'shā* and *an-Nābigha*, all written in a clear, good modern naskh, not dated.

1069 معيار الجمالى **Add. 261[1]**

Part iv of the *Mi'yāru'l-Jamālī* of *Shamsu'd-Dīn Muḥammad Fakhrī* of Iṣfahān. See *P. C.*, No. clxxxii[1], p. 273.

معانى المقامات فى شرح المقامات **Qq. 197[10]**

Ma'ānī'l-Maqāmāt, see *infra, s. v. Maqāmāt.*

المعين على فعل سنّة التلقين، **Add. 3257[4]**

Al-Mu'īn 'ala fi'li sunnati't-talqīn, by *Shaykh Abū Isḥāq Ibrāhīm* called *an-Nājī.* See Part II, Untitled MSS., II, ii.

1070 المغرب فى ترتيب المعرب **Qq. 66**

Al-Mughrib fi tartībi'l-Mu'rib, a dictionary of rare words occurring in traditions and legal books, by *Abu'l-Fatḥ Nāṣir b. 'Abdu's-Sayyid al-Muṭarrizī* (d. A. H. 610), followed by an Appendix on Grammar. See *B. M. A. C.*[2], No. 864, pp. 585–586, and references there given. [Ff. 257 of 21·1 × 13·8 c. and 17 ll. The greater part of the volume is in a large, clear, ill-formed naskh, with rubrications, but ff. 251–257 inclusive are in a quite modern Persian ta'līq; not dated.]

1071 المغنى فى البيطرة **Qq. 121**

Al-mughnī fi'l-bayṭara, a work on Farriery, stated on the title-page to be by *Sulṭān Majdu* (?) *'d-Dīn 'Umar b. Sulṭān Shamsu'd-Dīn Yūsuf b. 'Umar b. 'Alī.* See *B.M.A.C.*[1], p. 634. [Ff. 92 of 20·3 × 14·9 c. and 14 ll.; large, coarse naskh; rubrications; dated Muḥarram, A. H. 1124; scribe, Isma'īl b. 'Abdu'llāh.]

1072 المغنى فى الطبابة **Gg. 5. 29**

A compendium of Medicine, entitled *al-Mughnī*, by *Shaykh Abu'l-Ḥasan Sa'īd b. Hibatu'llāh b. al-Ḥasan* (died A. H. 495 = end of A. D. 1101). See Wüstenfeld's *Gesch. d. Arab. Aerzte*, No. 143, p. 83: *B.M.A.C.*[2], Nos. 794–795, p. 540. [Ff. 123 of 25·0 × 17·6 c. and 21 ll.; fine old naskh of about the thirteenth century; rubrications; date in colophon obliterated.]

1073 مفتاح دار السعادة و منشور العلم و الارادة **Add. 830**

The *Miftāḥu Dāri's-sa'ādat wa manshūru'l-'ilm wa'l-irādat*, by *Shaykh Shamsu'd-Dīn Muḥammad b. Abī Bakr*, commonly called *Ibn Qayyim al-Jawziyyat.* See *H. Kh.*, No. 12567. [Ff. 359 of 26·5 × 17·8 c. and 25 ll.; large, clear, good naskh; dated Ba'l-bakk, the 2nd of Dhu'l-Ḥijjah, A. H. 766; scribe, Muḥammad b. 'Alī b. Aḥmad b. Muḥammad al-Ḥanbalī, called *Ibnu'l-Yunāniyya.*]

1074 مفتاح الغيب **Ll. 6. 1**

The *Miftāḥu'l-Ghayb* of *Shaykh Ṣadru'd-Dīn Muḥammad b. Isḥāq al-Qunyawī* (d. A. H. 673). See *H. Kh.*, No. 12581; *V. C.*, vol. iii, pp. 368–370. [Ff. 114 of 21·8 × 15·8 c. and 23 ll.; clear naskh; rubrications; not dated.]

1075, 1076 مفتاح گلستان **Add. 225** (ff. 78^b–83^a) **Add. 238**[2]

The *Miftāḥ-i-Gulistān*, or Key to the Gulistān of Sa'dī, by Uways b. 'Alā. See *P. C.*, Nos. clii, clxxxiii, pp. 238–239 and 274–275.

1077, 1078 مفرّح القلوب **Add. 242[1] Add. 566[1]**

Two copies of the *Mufarriḥu'l-Qulūb*, a well-known Persian version of the Hitopadesa, made by *Tāju'd-Dīn b. Mu'īnu'd-Dīn Malikī.* See *P. C.*, Nos. cccxxiv[1] and cccxxvi[1], pp. 404–406.

1079 مفرّج الكروب فى اخبار بنى ايوب **Ll. 1. 6**

The *Mufarriju'l-Kurūb fī akhbāri Banī Ayyūb*, a history of the Ayyūbite Sultans, by *Qāḍī Jamālu'd-Dīn b. Wāṣil Muḥammad b. Sālim al-Ḥamawī* (d. A. H. 697). See *H. Kh.*, No. 12620. [Ff. 301 (pp. 602) of 24·8 × 17·4 c. and 21 ll.; good old naskh, not dated, but seemingly of the 14th century; rubrications.]

1080 مفهوم عوامل عتيق **Qq. 197[7]**

[Ff. 28[a]–29[b].] *Mafhūmi 'awāmil-i-'atīq*, a short treatise on Arabic particles, in Turkish, based on the teachings of *Shaykh 'Abdu'l-Qāhir.* [For description of MS., see No. 1052 *supra.*]

1081 مفيد العلوم و مبيد الهموم **Qq. 202**

The *Mufīdu'l-'ulūm wa mubīdu'l-humūm* here ascribed to *Abū Bakr al-Khwārazmī ash-Shāfi'ī.* See *H.Kh.*, No. 12639; *B.M.A.C.*[1], pp. 338–339; *B.M.A.C.*[2], Nos. 712–713, pp. 485–486, where the author's name is given as *Jamālu'd-Dīn Abū 'Abdi'llāh Muḥammad b. Aḥmad al-Qazwīnī.* [Ff. 248 of 21·3 × 15·3 c. and 21 ll.; fair naskh; rubrications; not dated.]

1082 المقاصد السنيّة لمعرفة الاجسام المعدنيّة **Add. 746[9]**

A tract on metals and minerals, entitled *al-Maqāṣidu's-saniyya li-ma'rifati'l-ajsāmi'l-ma'daniyya*, by *Shaykh Taqi'u'd-Dīn Aḥmad b. 'Alī al-Maqrīzī* (d. A. H. 845). See *H. Kh.*, No. 12667; *L. C.*, vol. v, p. 101, 10°. [For description of MS., see No. 21 &c. *supra.*]

1083 المقالات العشر لارسطوطاليس **Add. 3222**

A work professing to contain the advice and instruction of Aristotle to Alexander the Great, stated to have been translated from the Greek by *Yaḥyā b. Baṭrīq* (concerning whom see *B.M.A.C.*[2], No. 739, p. 503), beginning:—

الحمد للّه الّذى عقد فى اعلام الملك رعاية الرعيّة، و مهّد باحكامه مصالح الكافّة و اصلاح البريّة، . . . . قال الترجمان يحيى ابن البطريق انّنى لم ادع هيكلاً من الهياكل الّذى اودعت الفلاسفة فيها اسرارها و لا عظيمًا من عظماء البرهان الذين لطفو بمعرفتها و ظننت مطلوبى عنده الّا و قصدته حتّى وصلت الى هيكل عبد شمس الّذى بناه اسقلابيوس لنفسه فظفرت فيه بناسكٍ متعبّدٍ مترهّبٍ ذو علمٍ بارعٍ و فهمٍ ثاقبٍ فتلطّفت له و استنزلتُه و عملتُ الحيلة عليه حتّى اباح لى مصاحف الهيكل المودوعة فيه فوجدت فى جملتها المطلوب الّذى نحوه قصدت و ايّاه ابتغيْتُ فصدرتُ الى الحضرة المنصورة ظافرًا بالمراد و شرعت بعون اللّه و تأييده و سعد امير المومنين و جدّه فى ترجمته و نقله من اللسان اليونانى الى اللسان الرومى و من اللسان الرومى الى اللسان العربى، فكان اوّل ذلك نسخة جواب الفيلسوف ارسطوطاليس الى اسكندر الملك،

The "Ten Discourses" deal with the following matters:—

المقالة الاولى، فى انواع الملوك،

المقالة الثانية، فى حال الملك و هيئته و كيف يجب ان يكون مأخذه فى خاصّة نفسه و فى جميع احواله و تدابيره،

المقالة الثالثة، فى صورة العدل الّذى به يكمل الملك و تُساس الخاصّة و العامّة،

المقالة الرابعة، فى وزرآئه و عددهم و وجه سياستهم،

المقالة الخامسة، فى كتاب سجلاته و مراتبهم،

المقالة السادسة، فى سفرآئه و رسله و هيأتهم و وجه السياسة فى ارسالهم،

المقالة السابعة، فى الناظرين الى رعيّته و المنصرفين فى خدمة خراجاته،

المقالة الثامنة، فى سياسة قوّاده و الاساورة من اجناده و من دونهم منهم من طبقاتهم،

المقالة التاسعة، فى سياسة الحروب و صور مكايدها و التحفّظ من عواقبها و ترهيب لقآء الجيش و الاوقات المختارة لذلك،

المقالة العاشرة، فى خواص الاحجار و غير ذلك ممّا تنتفع به،

[Ff. 76 of 19·2 × 14·5 c. and 15 ll.; fair, modern naskh; rubrications; not dated.]

1084 **Add. 746[7]**

مقالة لطيفة و تحفة شريفة فى حرص النّاس على الذكر

Maqāla laṭīfa wa tuḥfa sharīfa fī ḥirṣi'n-nās 'ala'dh-dhikr by *Shaykh Taqi'u'd-Dīn Aḥmad al-Maqrīzī.* See *L.C.*, vol. v, p. 100. [For description of MS. (of which this portion occupies ff. 149–157[a]), see No. 21 *supra*.]

1085–1087 **Qq. 55** / **Qq. 56** / **Add. 840**

المقالات الجوهريّة على المقامات الحريريّة

Two copies (the first in two vols.) of the Commentary on the *Maqāmāt* of *al-Ḥarīrī* (see immediately below) by *Khayru 'd-Dīn b. Tāju'd-Dīn Ilyās*, entitled *al-Maqālātu'l-Jawhariyya 'ala'l-Maqāmāti'l-Ḥarīriyya.* See *H. Kh.*, No. 14852, according to whom it was composed in Ramaḍān, A. H. 1126. [**Qq. 55** comprises ff. 320 of 21·4 × 15·4 c. and 18 ll.; **Qq. 56**, ff. 402 of 22·0 × 15·9 c. and 19 ll.; both in the same hand, a large, rather coarse naskh, text in red. The date when the work was completed is given on f. 400[b], l. 9, of vol. ii as

Sunday the 12th of Ramaḍān, A. H. 1126 (see above). No colophon or date of transcription. **Add. 840** comprises ff. 267 of 30·7 × 19·0 c. and 33 ll.; fair naskh; text in red; dated Saturday the 19th of Dhu'l-Qa'da, A. H. 1172; scribe, Aḥmad b. 'Abdu'llāh b. 'Abdu'llāh b. Salāma b. Rumaylī (بن رميلى) the *mu'adhdhin*.]

1088–1090 مقامات الحريرى **Gg. 6. 4 / Qq. 57 / Add. 1061**

Three MSS. of the celebrated *Maqāmāt* of *al-Ḥarīrī* (d. A. H. 516). See *H. Kh.*, No. 12719; *B.M.A.C.*[1], pp. 278, nn. *b*, *c*, 318, 644, 475; *B. M. A. C.*[2], Nos. 1006–1011, pp. 635–638; Ellis' *Arabic Books in the British Museum*, pp. 830–834. [**Gg. 6. 4** comprises ff. 140 of 17·4 × 12·5 c. and 13 ll.; good, clear old naskh; rubrications; not dated. **Qq. 57** comprises ff. 209 of 21·8 × 15·5 c. and 15 ll.; large, clear naskh; dated Tuesday, the 22nd of Rajab, A. H. 1138; scribe, Sayyid 'Abdu'r-Raḥīm b. Sayyid Ḥasan b. al-Ḥājj Ḥusayn al-Ḥanafī al-Ma-turīdī al-Ḥalabī. **Add. 1061** comprises ff. 225 of 23·6 × 15·8 c. and 11–13 ll. The greater part of the MS. is in a fine old naskh, apparently of the 13th or 14th century, but the two first and the last leaves are in a modern hand. Not dated.]

1091–1094 مقامات الحريرى مع شرح الشريشى **Add. 841 / Add. 842 / Add. 843 / Add. 844**

Two copies, each in two volumes, of the *Maqāmāt* of *al-Ḥarīrī* (see immediately above) with the Commentary of *Abu'l-'Abbās Aḥmad b. 'Abdu'l-Mū'min al-Qaysī ash-Sharīshī* (d. A. H. 619). See *H. Kh.*, vi, p. 62; *B.M.A.C.*[1], p. 319, &c. The Commentary has twice been printed with the text at Bulāq (A. H. 1284 and 1300). [**Add. 841** comprises ff. 477 of 31·1 × 20·5 c. and 23 ll.; large clear naskh; rubrications; dated the 7th of Dhu'l-Qa'da, A. H. 1227. **Add. 842** comprises ff. 478 of 31·0 × 21·0 c. and 23 ll., same handwriting as

the last; dated the 11th of Ṣafar, A. H. 1228. **Add. 843** comprises ff. 260 of 32·0 × 21·3 c. and 28 ll.; fair naskh; rubrications: dated the 22nd of Jumāda II, A. H. 1227. **Add. 844** comprises ff. 270 of 32·1 × 21·5 c. and 29 ll.; same handwriting as the last; not dated. The class-marks assigned to the last two vols. should be transposed, that last described being vol. i, while **Add. 843** is vol. ii.]

1095 مغانى المقامات فى معانى المقامات **Qq. 197[10]**

A commentary on the first eight and part of the ninth of the *Maqāmāt* of *al-Ḥarīrī*, entitled *Maghānī'u'l-Maqāmāt fī ma'ānī'l-Maqāmāt*, beginning:—

الحمد لله الّذى خمر اساجيع الكلم فى ضماير الفصحآء، و فجر ينابيع الحكم من بصاير النصحآء، آلخ

[For description of MS., see No. 1052 *supra*. This portion occupies ff. 39^b–135^b, and ends abruptly in the middle of a sentence.]

1096, 1097 مقامات بديع الزمان الهمذانى **Qq. 118 Add. 1060**

The *Maqāmāt* of *Badī'u'z-Zamān al-Hamadhānī* (d. A. H. 398). See *H.Kh.*, No. 12708; Ellis's *Arabic Books in the British Museum*, vol. i, p. 167. [**Qq. 118** contains the 50 *Maqāmāt*, and comprises ff. 133 of 20·5 × 14·8 c. and 11 ll.; large, clear naskh; rubrications; dated Monday, Shawwāl 25th, A. H. 964. **Add. 1060** contains 20 selections from the *Maqāmāt*, followed by a treatise "sur la Science, sur les qualités naturelles ainsi que les travaux et les privations nécessaires pour l'acquérir" by the same author; transcribed on July 10, A. D. 1822, by Caussin de Perceval. It comprises pp. 80 of 20·2 × 16·6 c. and 15 ll.; large, clear naskh.]

1098 المقامات الخمسون الوعظيّة **Qq. 237**

Al-Maqāmātu'l-khamsūna'l-wa'dhiyya, fifty hortatory Maqāmāt, or Homilies, by *Shaykh Jamālu'd-Dīn Abu'l-Faraj 'Abdu'r-Raḥmān b. 'Alī b. al-Jawzī* (d. A. H. 597). See

Wüstenfeld's *Geschichtschreiber der Araber*, No. 287, pp. 102–104. Begins:—

الحمد لله الّذى خصّنا بافصح اللّغات و حَضّنا بانصح العظات و اخلص لنا خُلَص المعانى آلخ

[Ff. 162 of 20·1 × 14·3 c. and 19 ll. The older portion of the MS. (written before A.H. 792) is in a curious angular naskh, fully pointed; the supply (ff. 103–162) in a clear, unpointed naskh.]

1099, 1100 مقامات السيوطى **Qq. 140** **Qq. 180**

Two volumes each containing the same six *Maqāmāt* (Nos. 10–15 inclusive of *H. Kh.*) of *Shaykh Jalālu'd-Dīn as-Suyūṭī.* See *H. Kh.*, No. 12712; *B.M.A.C.*[1], pp. 645–647; *L. C.*, vol. i, p. 343. [**Qq. 140** comprises ff. 30 of 20·2 × 14·8 c. and 21 ll.; clear naskh; rubrications; not dated. **Qq. 180** comprises ff. 61 of 20·6 × 12·1 c. and 13 ll.; clear, good naskh, pointed; rubrications; dated the 10th of Shawwāl, A. H. 996. The last leaf contains some Persian verses.]

1101 مقامات شمس الدين القوّاس الحلبى **Qq. 24**

The *Maqāmāt* of *Shamsu'd-Dīn Muḥammad al-Qawwās al-Ḥalabī*, beginning:—

الحمد لله الّذى جعل قلوب العارفين مشكاةً لمصباح محبّته، آلخ

The *Maqāmāt*, 9 in number, bear the following titles:—(1) *Ḥijāziyya*, (2) *Damyāṭiyya*, (3) *Ṣafadiyya*, (4) *Dimashqiyya*, (5) *Tarābulusiyya*, (6) *Ḥimawiyya*, (7) *Anṭakiyya*, (8) *Ḥalabiyya* and (9) *Qāhiriyya*. [Ff. 118 of 28·8 × 19·6 c. and 21 ll.; large, clear naskh; rubrications; dated Sha'bān 7th, A. H. 1226.]

1102 المقامات الفلسفيّة و الترجمات الصوفيّة **Qq. 19**

Al-Maqāmātu'l-falsafiyya wa't-tarjumātu'ṣ-Ṣūfiyya, fifty Maqāmāt, or Séances, on various philosophical and scientific

subjects, by *Shaykh Abū 'Abdi'llāh Muḥammad b. Abī Ṭālib al-Anṣārī*, commonly called *Ibn Shaykh Ḥittīn*. See *H. Kh.*, No. 12717. [Ff. 214 of 31·5 × 22·1 c. and 33 ll.; clear, but ugly, modern naskh; no date or colophon.]

1103 مقتل الحسن و الحسين **Ll. 6. 5**

A Malay version of the Tragedy of al-Ḥasan and al-Ḥusayn, probably translated from the Persian. See Dr Van Ronkel's *Account of Six Malay Manuscripts of the Cambridge University Library* in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië*, 6e Volgr. II, p. 9, &c. [Ff. 60, last leaf missing, of 20·0 × 14·5 c. and 13 ll.; the handwriting (naskh) and paper alter for the worse after f. 24; no date or colophon.]

1104 المقدّمة فى النحو لابن بابشاذ **Ff. 5. 10**

The *Muqaddama*, or Introduction to the study of Arabic Grammar, of *Shaykh Abu'l-Ḥasan Ṭāhir b. Aḥmad b. Bābshādh* (d. A. H. 469). See *H. Kh.*, No. 12752 and No. 629 *supra*. [Ff. 53 of 20·1 × 15·3 c. and 12 ll.; good, clear naskh, European hand; transcription completed A. D. 1519 by Cardinal لاَغَتُه ءاجِدِيهُ.]

المقصود فى النحو' **Dd. 6. 21³ / Add. 2622³ / Add. 1085³**

Three copies of the *Maqṣūd*, a treatise on Arabic grammar ascribed to the Imām Abū Ḥanīfa. See *H. Kh.*, No. 12803; *B.M.A.C.*¹, p. 233ᵇ, &c. For description of MSS. see *infra*, under untitled MSS., V, § iv, *b* (*Grammars.*)

1105 مقصورة ابن دريد' **Ll. 6. 24²**

The *Maqṣūra* of *Ibn Durayd* (d. A. H. 321). See *H. Kh.*, No. 12807; *B.M.A.C.*¹, p. 258ᵇ and notes *ad calc.*, and p. 277, &c. The MS. (of which this portion occupies ff. 93ᵇ–129ᵇ) is

described *infra*, *s. v.* الموجز فی المنطق. For a commentary on the same, entitled *al-Āyāt al-Maqṣūrāt 'ala'l-abyāti'l-maqṣūrāt*, see pp. 110–111 *supra*, No. 628, *s. v.* شرح المقصورة.

مكاتبات علّامى **Add. 203**

Mukātabāt-i-'Allāmī. See *supra*, Nos. 89-91, *s. v.* انشاء ابو الفضل.

1106 **مكاتبات اورنگ زيب** **Add. 420**

A collection of the Letters of Awrangzīb 'Ālamgīr. See *P. C.*, No. cxvii, pp. 195–196.

1107 **ملفوظات صاحب قران** **Add. 302**

The autobiographical memoirs of Tīmūr (Tamerlane). See *P. C.*, No. lxix, p. 144.

1108 **مناسك الحج و العمره** **Qq. 73**

Manāsiku'l-Ḥajj wa'l-'Umra, a Manual treating of the Rites of the Pilgrimage, by *Shaykh Aḥmad Shihābu'd-Dīn al-Qalyūbī*; followed by another treatise on the same subject by *Shaykh al-Khaṭīb ash-Sharbīnī*, two prayers, and a poem, all in Arabic. [Ff. 54 of 15·1 × 9·9 c. and 9 ll.; coarse naskh; scribe, Muḥammad Badru'l-Gharbī; not dated. The above-mentioned five tracts occupy respectively ff. 1ᵇ–24ᵃ, 25ᵃ–40ᵃ, 40ᵇ–44ᵃ, 47ᵇ–50ᵃ, 51ᵃ–54ᵃ.]

1109 **مناقب سلطان عثمان** **Dd. 11. 18**

Manāqib-i-Sulṭān 'Uthmān, a biography of Sulṭān 'Uthmān II (A. H. 1027–1031), and an account of the Janissary revolt, by *Ḥusayn b. Ṣafar b. 'Abdu'llāh.* The beginning of the doxology is missing. The actual narrative begins:—

ضمير منيره خفى بيورلميه سنه بيك اوتوز بر رجبك يديسنده
چارشنبه گونى يكيچرو سپاه على الصّباح جمع اولوب آلخ

[Ff. 55 of 20·1 × 13·5 c. and 13 ll.; good naskh. The MS. appears to be an author's autograph, and to have been written in the same year in which occurred the events it describes.]

1110 منتخب الاشعار العربيّة Qq. 119[1]

An anthology of Arabic poetry, to which is prefixed a short prose preface, beginning:—

الحمد لله الّذى جعل النظر فى كلام الحكمة تذكرةً للنّاظرين و نورًا للمستبصرين .... و بعد، فهذه دُرَر الطقتتها، و فرائد غريبة جمعتها، يستأنس بها الخاطر النافر، و يستجلى عرايسها الراغب الناظر، يرتفق بها الغريب عن الوطن، فتسهل

The collection ends, without colophon, with a receipt for driving mice out of houses and fields. [Ff. 173 of 21·4 × 15·4 c. and 17 ll.; good naskh; rubrications; no date or scribe's name. This portion of the work occupies ff. 1–130.]

1111 منتخب من تذكرة ابن حمدون Qq. 155

Selected extracts from the *Tadhkira* of *Ibn Ḥamdūn* (d. A. H. 562), beginning, after a very brief doxology:

و بعد، فهذا منتخبٌ من تذكرة العالم العلّامة ابن حمدون رحمه الله رحمةً واسعةً، بابٌ، فى الغنى و المغانى، آلخ

See *B. M. A. C.*[2], Nos. 1137, 1138, pp. 715–718, and references there given. [Ff. 360 (some leaves missing) of 20·0 × 14·7 c. and 21 ll.; poor naskh; rubrications; dated the 17th of Jumāda II, A. H. 1083.]

1112 منتخب التواريخ Oo. 6. 13

The second half of the *Muntakhabu't-Tawārīkh* of *Shaykh Raḥmatu'llāh al-Atakī al-Kan'ānī.* See *P. C.*, No. lx, pp. 116–117.

1113 المنتخب بفوايد و حكايات و لعب Qq. 164

A collection of anecdotes, jests, and pieces of curious information, beginning:—

الحمد الله الّذى ابدع فى ملكه ما اختار و اتقن ما صنع و دبّر بقدرته الاقدار آلخ

Its proper title, as given in the preface, seems to be *al-Kitābu'l-muntakhab Jāmi'u'l-ḥikāyāt wa'l-fawā'id wa'l-lu'ab.* It consists largely of recipes for increasing or diminishing sexual desire, magical formulæ, incantations, and the like. [Ff. 82 of 21·2 × 15·2 c. and 21 ll.; fair naskh; rubrications; dated Tuesday, the 28th of Sha'bān, A.H. 1170; scribe, 'Umar b. Aḥmad b. 'Alī al-Fatīḥī.]

1114, 1115 منتخب اللغات شاهجهانى **Add. 410** **Add. 811**

Two copies of the *Muntakhabu'l-lughāt-i-Shāhjahānī* of *'Abdu'r-Rashīd at-Tatavī.* See *P. C.*, No. clviii, pp. 242–243.

1116 [كتاب] المنتخل **Qq. 51**

The *Kitābu'l-muntakhil* of *Abu'l-Faḍl 'Abdu'llāh b. Aḥmad b. 'Alī al-Mīkālī*, an anthology of Arabic poetry, in 15 chapters, of which the contents are as follows:

الباب الاوّل، فى وصف الخطّ و الكتابة و البلاغة نثراً و نظماً،

الباب الثانى، فى التهانى و التهادى و ما يجرى مجراهما،

الباب الثالث، فى التغازى و المراثى و ما يتّصل بها،

الباب الرابع، فى مكارم الاخلاق و المدايح و نحوها،

الباب الخامس، فى الاستماحة و الشفاعة و الهز و الاستعانة،

الباب السادس، فى الشكر و الثنا و ما يقاربهما،

الباب السابع، فى الاستعطاف و المعاتبات و الاعتذارات،

الباب الثامن، فى الهجا و الذمّ و ذكر المقابح،

الباب التاسع، فى شكوى الزمان و الحال،

الباب العاشر، فى الاخوانيات و ما يشاكلها،

الباب الحادى عشر، فى الامثال و الحكم و الادب،

الباب الثانى عشر، فى السلطانيات و ما يليق بها،

الباب الثالث عشر، فى الحبس و النكبة و الإطلاق و زوالها،

الباب الرابع عشر، فى العيادة و ما ينضاف اليها،

الباب الخامس عشر، في الادعية و ما تقترن بها،

The work begins as follows:—

امّا بعد حمد اللّه الّذى هو اوّل الفرقان، و آخر دعوى اهل الجنان، و الصلوة على محمّد خير مولود، دعآء الى خير معبود، فانّ هذا كتاب اودعناه من جيّد الشعر و محكمه، و امثاله و حكمه، و قلايده و فرايده، و شوارده و فوارده، للجاهلين و المخضرمين، و المتقدّمين من الاسلاميّين و المحدثين و المولدين و العصريّين ما ينخرط فى سلك الرسايل و المخاطبات، و يندرج فى اثنآء الاخوانيات و السلطانيات، و يستعان به فى ساير انواع المكاتبات، و اخرجناه فى خمسة عشر بابًا ليقرب متناوله، و يدلّ على آخره اوّله، و اللّه الموفّق لاتمام العمل، و المعيذ من الخطآء و الزلل،

The poets cited are divided, as above indicated, into the following 7 classes:

الجاهليون (32); المخضرمون (10); المتقدّمون من الاسلاميين (25); المحدثون (76); الوزرآء و الكتّاب (20); المولدون (24); العصريّون (62).

The poets named as "contemporary" in the last group belong to the later part of the 10th and earlier part of the 11th centuries of our era, so that the composition of this anthology must be assigned to the latter period. [The MS. comprises ff. 160 of 24·8 × 17·7 c. and 17 ll., and is defective at the end, breaking off abruptly in the middle of the 15th (and last) chapter. It is written in a fine old naskh, probably of the 13th century, with rubrications.]

1117–1119 المنتقى ملخّص رحلة ابن بطوطة { **Qq. 203**, **Qq. 204**, **Qq. 205**

Three copies of the abstract, or epitomised version, of the Travels of *Ibn Baṭūṭa* made by *Muḥammad b. Fatḥu'llāh b. Maḥmūd al-Baylūnī* from the abstract of *Muḥammad b. Juzzī al-Kalbī*, and entitled *al-Muntaqā*. [**Qq. 203** comprises ff. 84 of 20·7 × 14·6 c. and 23 ll.; clear naskh; rubrications;

dated the beginning of Ṣafar, A. H. 1082. **Qq. 204** comprises ff. 54 of 20·4 × 14·5 c. and 25 ll.; neat, legible, modern naskh; not dated. **Qq. 205** comprises ff. 63 of 20·5 × 14·8 c. and 25 ll.; clear but ungraceful naskh; not dated.]

المنح الملكيّة فى شرح الهمزيّة Qq. 126

See No. 630, *s. v.* شرح همزيّة البوصيرى.

1120 منشآت مادهورام Add. 415

Munsha'āt-i-Mādhūrām, Models of Epistolary Correspondence compiled by Mādhūrām in A. H. 1140. See *P. C.* No. clxxxix, pp. 281–282.

1121 منطق الطير Dd. 11. 17

The *Manṭiqu't-Ṭayr* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*. See *P. C.*, No. ccxxiii, pp. 312–313.

1122 منظومهء تعريف كشمير Oo. 6. 59[1]

A Persian poem in praise of Kashmīr and Lāhūr, composed in the 17th century of our era. See *P. C.*, No. clxxi, pp. 255–256.

1123 منهاج الدّكان Dd. 5. 10

Minhāju'd-Dukkān, a treatise on Pharmacology and Materia Medica, by *Abu'l-Munīrī b. Abī Naṣr b. Ḥaffādh al-'Aṭṭār al-Isrā'īlī al-Hārūnī*. See *H. Kh.*, No. 13230; *L. C.*, vol. iii, pp. 258–259; *B. M. A. C.*[2], Nos. 801[2], 802, p. 544. [Ff. 172 of 20·5 × 14·3 c. and 23 ll.; fair nasta'līq; rubrications; dated the first Wednesday in Rabī' I, A. H. 1056.]

1124 منهاج الطالبين و عدّة المفتين للنووى Add. 3181

The *Minhāju't-Ṭālibīn wa 'iddatu'l-Muftīn* of *Abū Zakariyyā Yaḥyā b. Sharaf b. Muḥammad an-Nawawī* (d. A. H. 676), a well-known treatise on Shāfi'ite jurisprudence. See *H. Kh.*, No. 13242; *B. M. A. C.*[1], p. 410; *B. M. A. C.*[2], p. 200. [Ff. 196 of 17·3 × 12·7 c. and 17 ll.; fair naskh; rubrications; dated Sunday the 16th of Rabī' I, A. H. 806 (?).]

1125 منهاج الكرامة فى معرفة الامامة **Dd. 11. 21**

Minhāju'l-Karāmat fī ma'rifati'l-Imāmat, a treatise on the Imāmate, composed for Shāh Muḥammad Khudā-banda (A. H. 985), beginning:—

و بعد، فهذه رسالة شريفة و مقالة لطيفة قد اشتملت على اهمّ المطالب فى احكام الدين و اشرف مسايل المسلمين و هى رسالة الامامة آلخ

[Ff. 47 of 19·6 × 13·2 c. and 22 ll.; clear but unformed naskh; rubrications. It is stated that the author (who is spoken of in a manner implying that he was no longer living) completed the composition of the work at the end of Jumāda I, A. H. 909 (*sic* تسع و تسعماية) at Farāhān (or, as it is here written, قزاهان); and that the transcriber, named Aḥmad, completed his work at the beginning of Dhu'l-Qa'da "in the year 5" (فى اوّل شهر ذى القعده سنة خمسة). The name of the author does not appear.]

1126 منية المصلّى و غنية المبتدى **Qq. 120**

Munyatu'l-muṣallī wa ghunyatu'l-mubtadī, a treatise on Prayer, by *Sadīdu'd-Dīn al-Kāshgharī*. See *H. Kh.*, No. 13320; *B. M. A. C.*[1], pp. 88–89; *B. M. A. C.*[2], No. 290, p. 188. [Ff. 62 of 20·7 × 13·7 c. and 17 ll.; fair naskh; rubrications; dated the 22nd of Dhu'l-Qa'da, A. H. 1161; scribe, Muḥammad Amīn b. Ḥusayn.]

1127, 1128 الموازنة بين ابى تمام الطائى و البحترى **Qq. 59 Qq. 286**

Two separate critical works on the respective merits of Abū Tammām and al-Buḥturī, the two poets of the tribe of Ṭayy, entitled *al-Muwāzanat bayna Abī Tammām wa'l-Buḥturī* or *al-Muwāzanatu bayna'ṭ-Ṭa'iyayn*. The first (**Qq. 59**) is by *Abu'l-Qāsim al-Ḥasan b. Bishr al-Āmidī* (d. A. H. 371). It is noticed in *H. Kh.*, No. 13340; *B. M. A. C.*[1], p. 748, note *b*; and Carl Brockelmann's *Gesch. d. Arabischen Litteratur*, p. 80, and begins:—

هذا ما حثثت ادام لك اللّه العزّ و التايید و التوفيق و التسديد على تقديمه من الموازنة بين ابى تمام حبيب بن اوس الطّائى و ابى عبادة الوليد بن عبيد البحترى فى شعر بهما آلخ

The second (**Qq. 286**) is by the *Qāḍī Abu'l-Ḥasan 'Alī b. 'Abdu'l-'Azīz al-Jurjānī al-Thaqfī* (d. A. H. 366), and begins:—

الحمد للّه و به استعين و صلّى اللّه على محمّدٍ رسول ربّ العالمين و خاتم النبيّين و على آله الطاهرين و سلّم تسليمًا، التفاضل اطال اللّه بقاءك داعية التنافس و التنافس سبب التحاسد، و اهل النقص رجلان، آلخ

[**Qq. 59** comprises ff. 140 of 24·3 × 15·9 c. and 20 ll.; curious clumsy and rather illegible naskh; rubrications; no date or colophon. **Qq. 286** comprises ff. 145 of 24·0 × 17·5 c. and 24 ll.; good, clear naskh; rubrications; dated Friday, the 23rd of Rabī' II, A. H. 694; written in Ḥama.]

1129–1311 مواهب عليّه **Add. 824, Add. 825, Add. 827**

Three volumes, of which the first two contain the whole and the third the second half of the *Mawāhib-i-'Aliyya*, a well-known Persian commentary on the Qur'ān by *Ḥusayn al-Wā'idh al-Kāshifī*. See *P. C.*, Nos xiii–xv, pp. 37–40.

1132–1138 المواعظ و الاعتبار بذكر الخطط و الآثار **Dd. 11. 8, Ll. 6. 19, Ll. 6. 20, Qq. 63, Qq. 221, Qq. 222, Qq. 223**

The well-known history of Egypt by *Shaykh Taqi'u'd-Dīn Aḥmad b. 'Alī al-Maqrīzī* (d. A. H. 845) entitled *al-Mawā'idh wa'l-i'tibār bi-dhikri'l-khiṭaṭ wa'l-āthār*. See

H. Kh., No. 13346; *B. M. A. C.*[1], pp. 156, 431, 616, 681 and 171; *V. C.*, ii, pp. 139–141; *L. C.*, ii, p. 182; Ellis' *Arabic* [*printed*] *books in the British Museum*, pp. 156 et seq., &c. [**Dd. 11. 8** contains the second quarter of the work, and comprises ff. 284 of 21·2 × 15·3 c. and 25 ll.; small, fair naskh; rubrications; no date or colophon. **Ll. 6. 19** contains the third quarter of the work, and comprises ff. 216 of 17·1 × 12·7 c. and 23 ll.; small, neat naskh; rubrications; no date. **Ll. 6. 20**, in the same handwriting as the preceding, and nearly uniform with it, contains the last quarter of the work, and comprises ff. 215 of 17·4 × 12·7 c. and 23 ll., appears to have been copied from the author's autograph, and is dated Monday the 25th of Muḥarram, A. H. 974. **Qq. 63** contains the second half of the work, and comprises ff. 386 (to which are prefixed 2 ff. containing a table of contents) of 26·1 × 17·9 c. and 31 ll.; fair naskh; rubrications; dated the 16th of Jumāda I, A. H. 991; scribe, Fakhru'd-Dīn al-Daysaṭī (? al-Dimyaṭī). Of the remaining three volumes, **Qq. 222** contains the first third of the work; **Qq. 221** the second third; and **Qq. 223** the last third. The *first* comprises ff. 356 of 20·4 × 14·3 c. and 27 ll.; small, neat naskh; not dated. The *second* comprises ff. 354 of 20·3 × 14·6 c. and 29 ll.; small, clear naskh; rubrications; no colophon. The *third* comprises ff. 322 of 20·2 × 14·2 c. and 25 ll.; small, neat naskh; rubrications; not dated.]

1139 مواقع النجوم و مطالع اهلّة الاسرار و العلوم **Ee. 1. 26**[1]

The *Mawāqi'u'n-nujūm wa maṭāli'u ahillati'l-asrār wa'l-'ulūm* of the celebrated mystic *Shaykh Muḥyiyyu'd-Dīn b. al-'Arabī*. See *H. Kh.*, No. 13352; *V. C.*, iii, pp. 346–348; *L. C.*, v, pp. 11–12. [The MS. comprises ff. 108 of 25·7 × 16·7 c. and (in this part, which occupies ff. 1–50) 29 ll.; fair naskh; rubrications; dated the end of Muḥarram, A. H. 943.]

1140 موانح الانس برحلتى لوادى القدس **Qq. 238**

The *Mawāniḥu'l-uns bi-riḥlatī li-Wādi'l-Quds* by *Muṣṭafā As'ad al-Laqīmī al-Ḥasanī b. Ghānim al-Maqdisī as-Sa'dī al-Khazrajī*, beginning:—

الحمد لله الملك القدّوس، باعث لطايف النفوس، شوقا لزيارة القدس المحروس آلخ

The author's journey was begun on Tuesday the 8th of Dhu'l-Qa'da, A. H. 1143. [Ff. 152 of 21·2 × 14·7 c. and 21 ll.; good naskh; rubrications; dated the beginning of Muḥarram, A. H. 1155; scribe, Sha'bān.]

1141 الموجز فى الطبّ **Dd. 10. 3**

A Compendium of Medicine, entitled *al-Mūjiz fī 'ilmi't-Ṭibb*, by *Shaykh Abu'l-Ḥasan 'Alā'u'd-Dīn 'Alī b. Abu'l-Ḥazm al-Qurashī*, commonly called *Ibnu'n-Nafīs* (d. A. H. 687). See *H. Kh.*, No. 13399; *B.M.A.C.*[2], Nos. 805–806, pp. 546–547. [Ff. 144 of 24·5 × 16·4 c. and 17 ll.; fair naskh; rubrications; dated Magnesia, beginning of Jumāda I, A. H. 1057; scribe, Ḥasan b. Muṣṭafā.]

1142 الموجز فى المنطق **Ll. 6. 24**[1]

A Manual of Logic, entitled *al-Mūjiz fi'l-Manṭiq*, by *Shaykh Afḍalu'd-Dīn Muḥammad b. Bābāwar al-Khūnajī al-Miṣrī* (d. A. H. 646). See *H. Kh.*, No. 13401. Begins:—

قال الشيخ العالم افضل الدّين ابو عبد اللّه محمّد بن بامادار الخونجى رحمة اللّه عليه اما بعد، فهذا مختصرٌ فى علم المنطق لخّصتُهُ لبعض خواصّ اخوانى و سمّيتُهُ الموجز و رتّبته على فصول آلخ

[Ff. 129 (of which this work occupies ff. 3–87) of 16·9 × 13·0 c. and 13 ll.; large, clear naskh; rubrications; not dated.]

1143–1145 مورد اللطافة فيمن ولى السلطنة و الخلافة **Dd. 3. 11, Qq. 207, Qq. 280**

The *Mawridu'l-laṭāfat fī-man waliya's-salṭanat wa'l-khilāfat* by *Jamālu'd-Dīn Abu'l-Maḥāsin Yūsuf ibn Taghrībardī*. See *H. Kh.*, No. 13410; *B. M. A. C.*[1], p. 317. [**Dd.**

15—2

3. 11 comprises ff. 46 of 31·0 × 21·5 c. and 27 ll.; good, clear naskh; rubrications; some lacunæ; no date or colophon. **Qq. 207** comprises ff. 162 of 17·8 × 13·2 c. and 15 ll.; careless naskh; rubrications; not dated. **Qq. 280** comprises ff. 200 of 25·6 × 15·4 c. and 17 ll.; large, clear naskh; rubrications; dated Thursday the 13th of Rabī' II, A.H. 1013; scribe, 'Abdu'd-Dā'im al-Buḥayrī.]

الموشّح فى شرح الكافية **Add. 2901**

Al-Muwashshaḥ, a commentary on the *Kāfiyā* of *Ibn Ḥājib*, by *al-Khabīṣī*. See No. 883 *supra*, *s.v.* الكافيه.

1146 **مويّد الفضلا** **Oo. 6. 61**

The *Mu'ayyidu'l-fuḍalā*, a Persian dictionary by *Muḥammad b. Lād*. See *P.C.*, No. cxxxviii, pp. 227–228.

1147–1150 **مهابهارت** **Add. 1095 Add. 1096 Add. 1097 Add. 3425**

Four volumes containing various portions of the Persian version of the *Mahābhārata*, *viz.* the fourth, twelfth, fifteenth to eighteenth, and twelfth to thirteenth Parvas respectively. The first three volumes are described in *P.C.*, Nos. xxxvi–xxxviii, pp. 97–98. [**Add. 3425**, containing Parvas xii–xiii, comprises ff. 124 (54 + 70) of 23·9 × 15·2 c. and 15 ll.; bad Indian ta'līq; rubrications; date illegible.]

1151 **مولد النبى** **Dd. 11. 36**

The *Mawlidu'n-Nabī*, or poem on the birth of the Prophet, in Turkish, by Sulaymān Chelebī of Broussa, a poet of the time of Bāyazīd I (A.H. 791–804). To it are prefixed 15 *bayts* from the *Muḥammadiyya* (see Nos. 1014–1015 *supra*) beginning:—

الهٔ واحدٌ ربٌّ تعالى٬ هو الله البديع الحق الاعلى٬

The *Mawlid* itself begins:—

اوّل اڭدق آنى كمر اوّلدر اول٬ اوّلينه بولمادى هيچ كمسه يول٬

See Pertsch's *Berlin Turk. Cat.*, Nos. 133[7], 363, 364, pp. 151, 363; *V.C.*, iii, p. 137; *H.Kh.*, No. 13448. [Ff. 62 of 20·8 × 14·9 c. and 13 ll.; poor but clear naskh; rubrications; dated A.H. 976; scribe, Ṣafar b. 'Alī.]

1152 مهر و مشترى **Dd. 12. 11**

The romance of *Mihr u Mushtarī*, a poem by *Shamsu'd-Dīn Muḥammad 'Aṣṣār* of *Tabrīz*. See *P.C.*, No. cclv, pp. 345–346.

1153 ميامر و مواعظ للقديس مار افرام السّريانى **Add. 3290**

Fifty-two homilies and sermons of *Mār Ephrem the Syrian*, agreeing with the MS. described in *B.M.A.C.*[1], pp. 26–29. See also *B.M.A.C.*[2], Nos. 36–38 and 1258, pp. 25–26 and 816–817. [Ff. 252 of 32·1 × 21·4 c. and 19 ll.; good, clear naskh; rubrications; dated 1113.]

1154 ميامر مار غريغوريوس الثّيؤلوغوس **Add. 3292**

Sixteen homilies by *Mār Gregorius the Theologian*, beginning:—

الميمر الاوّل ارسله الى اللّيان المعدّل و السبب فى ذلك ان غريغوريوس كان له مدّة قد صمت و لا يتكلّم بميمرٍ و لا غيره آلخ

[Ff. 165 of 21·9 × 16·0 c. and 25 ll.; defective at end; good naskh; rubrications; colophon wanting.]

1155 ميمر من نعت فضايل ابينا يوحنّا قليمقس **Add. 3214[4]**

[Ff. 83–93.] Homily on the virtues of *Yuḥannā Qalīmaqus*. [The MS. comprises ff. 190 of 18·3 × 13·0 c. and 15 ll.; fair naskh; rubrications; defective at end.]

1156 ميزان الحقّ **Add. 442[5]**

[Ff. 31[b]–68[b].] *Mīzānu'l-Ḥaqq*, a treatise in Turkish on

ethical and religious questions, ascribed in a note on the cover to *Kātib Chelebī*, beginning:—

الحمد لله الذى جعل العقل حجّة فى خلقه و ابّد الشرع به فيما يفرق بين الباطل و حقّه آلخ

[For description of MS. see above, No. 1066. This portion has a separate colophon dated the 29th of Muharram, A. H. 1148.]

1157 ميزان فى علم الصرف **Oo. 6. 43[1]**

A treatise on the conjugation of the regular verb in Arabic, entitled *Mīzān*. See *P. C.*, No. clxxvi[1], p. 261.

1158 ناصح العرفان **Dd. 11. 33[3]**

A Turkish didactic *mathnawi* poem entitled *Nāṣiḥu 'l-'irfān*, beginning:—

الله آدنى پيشوا قيلالم، هر نفس آنى رهنما قلالم،

The poem was completed in A. H. 931, as shown by the third couplet from the end:—

طقوز يوز هم اوتوز برك ييلنده، تمام اتدم بونى موره ايلنده،

[Ff. 46 of 21·2 × 13·8 c. and 10 ll. (in this portion, which occupies ff. 13[b]–36[a]); good naskh; rubrications; dated the beginning of Rabī II, A. H. 1063; scribe, Taḍarru'ī.]

1159 **Add. 3504**

نبذة فى تاريخ شام و من بناها و عدّة ابوابها و ذكر قلعتها،

Nubdhat[un] fī ta'rīkhi'sh-Shām, a short account of Damascus, its citadel, the number of its gates, and its architects, beginning with a short extract from the *Mu'jim* of *al-Bakrī*. [Ff. 8 of 16·3 × 12·5 c. and 14 ll.; fair naskh, overlined with red; not dated.]

نبذة من المواليات على حروف المعجم **Qq. 219[1]**

A collection of verses, mostly erotic, arranged alphabetically, forming the first part (ff. 2[b]–15[b]) of an Anthology

of Arabic poetry, &c. See Part II, untitled MSS., vii (*Poetry and Anthologies*).

1160 **Qq. 79**

نبذة من مكاتبات السلاطين و الوزرآء و ارباب المقامات و الامراء

An Arabic Epistolary Manual, entitled *Nubdhat*[un] *min mukātabāti's-Salāṭīn* &c. [Ff. 78 of 16·4 × 11·1 c. and 16 ll.; fair naskh; compiled and transcribed by *Jabrīl b. Mīkhā'īl* of Aleppo for an Englishman named Abraham (الخواجه ابرهيم الانكليزى); Damascus, Ḥazīrān (June) A. D. 1812.]

1161, 1162 النجم الثاقب فى شرح تنبيه الطالب **Mm. 1. 22** **Mm. 1. 23**

An-Najmu'th-thāqib, a commentary by *Muḥammad al-Khaṭīb ash-Sharbīnī* (d. A. H. 977) on the *Tanbīhu'ṭ-Ṭālib* of *Shaykh Ibrāhīm Abū Isḥāq b. 'Alī b. Yūsuf ash-Shīrāzī al-Fīrūzābādī* (d. A. H. 496), beginning, after the doxology:—

و بعد، فيقول فقير رحمة ربّه محمّد الخطيب الشربينى هداه الله تعالى الى منهاج الهداية و رعاه و حفظه و رفع عن قلبه حجابه هذا ما دعت اليه حاجة المتفهّمين للتنبيه فى الفقه للامام.... الشيرازى الفيروزاباذى آلخ

See *H. Kh.*, No. 3639, and, for this commentary, the same volume (vol. ii), p. 436, ll. 3–4. [**Mm. 1. 22** comprises ff. 518 of 21·5 × 15·6 c. and 25 ll.; clear naskh; rubrications; dated Monday, the 18th of Dhu'l-Ḥijja, A. H. 1044; scribe, 'Abdu'r-Raḥmān b. Aḥmad b. 'Abdu'l-Ghāfir. **Mm. 1. 23** comprises ff. 520 of 21·5 × 15·7 and 25 ll.; dated Wednesday the 24th of Ṣafar, A. H. 1045; scribe the same as the last.]

1163 النجوم الزاهرة فى ملوك مصر و القاهرة **Qq. 6**

An-nujūmu'z-zāhira fī mulūki Miṣr wa'l-Qāhira, the second volume (from the reign of al-Maliku'n-Nāṣir) of *Jamālu'd-Dīn Abu'l-Maḥāsin Yūsuf b. Taghrī-bardī's* History of Egypt. See *H. Kh.*, No. 13617; *B.M.A.C.*[1], p. 569. [Ff. 237 of 31·4 × 21 c. and 25 ll.; fair naskh; rubrications; incomplete at end, and wanting colophon.]

1164 النّخبة السنيّة فى شرح الهمزيّة **Add. 787**

An-nukhbatu's-saniyya, a commentary on the *Hamziyya* (also called *Ummu'l-Qurā*) of *al-Buṣīrī* (see *B.M.A.C.*², No. 1082, p. 681ᵇ), by *Shaykh Shihābu'd-Dīn Aḥmad* بن الاقيطع البرلسى beginning:—

الحمد لله الذى افاض فايض جوده على اهل العنايات بنيل جوده و افضاله آلخ

[Ff. 90 of 20·7 × 15·0 c. and 30 ll.; poor, slovenly naskh; rubrications; dated Monday, the 26th of Ṣafar, A. H. 809; scribe Muḥammad Khalafu'llāh al-Aṣfar al-Mālikī al-Aḥmadī.]

1165 [شرح] نخبة الفكر فى مصطلح الاثر **Add. 3247**

A commentary on the *Nukhbatu'l-fikar*, a treatise on the technical terms used in Tradition, by *Shaykh Shihābu'd-Dīn b. Ḥajar al-'Asqalānī*. See *H. Kh.*, No. 13634; Loth, No. 199–201, p. 50; Fleischer, *Dresden Cat.*, No. 94. [Ff. 45 of 22·6 × 12·7 c. and 17 ll.; fair naskh; rubrications; dated Dhu'l-Qa'da, A. H. 1072.]

1166 نخبة اللّطفاء فى تواريخ الخلفاء **Qq. 284**

Nukhbatu'l-luṭafā fī tawārīkhi'l-Khulafā, an *urjūza* or qaṣida on the Caliphs, their names, order, dates of accession, &c., with commentary of *Shaykh 'Alī b. al-Qāḍī 'Alā'u'd-Dīn b. Shamsu'd-Dīn Muḥammad*, beginning, after the short doxology:—

و بعد، فهذه اوراق تشتمل على حلّ رموز القصيدة المتضمّنة لذكر مدّة الخلفاء الراشدين رضى الله عنهم فمن بعدهم اللّامية الّتى على البحر الطويل المقبوضة العروض و الضرب و ايضاح اصطلاحها و هى هذه—

الا احمد اللّه المهيمن ذا العلا، و ذا الملك يوتيه و ينزعه آبتلا،

[Ff. 120 of 27·3 × 15·8 c. and 25 ll.; large, clear, but

coarse naskh; rubrications; defective at end (last date, A. H. 495, accession of Amīr Abū ʻAlī al-Manṣūr, the Fāṭimid Caliph); no colophon or date.]

1167 نحو مير **Add. 584[2]**

The *Naḥw-i-Mīr*, or treatise on Arabic syntax of *Mīr Sayyid Sharīf Jurjānī*. See *P. C.*, No. clxxviii[2], pp. 263–265.

1168 نزهة الابصار و الاستماع فى اخبار ذوات القناع **Qq. 128**

Nuzhatu'l-abṣar wa'l-istimāʻ fī akhbāri Dhawāti'l-qināʻ, a treatise on women and marriage, illustrated by anecdotes, in 10 chapters, as follows:—

الباب الاوّل، فى الحسن و الجمال و كراهة النظر الى الصور القبيحة على التفصيل و الاجمال،

الباب الثانى، فى اختيار الخيّرات الاصايل المختصّات باحسن الخصايص و اشرف الخصايل،

الباب الثالث، فى فضل التزويج و الاولاد و ذكر من رغب عنه و اختار الانفراد،

الباب الرابع، فى ذكر الجماع و بيان ما فيه من المنافع و المضارّ و ما قيل فى الاقلال منه و الاكثار،

الباب الخامس، فى ذكر انواع الجماع و وقوع اللذّة فيه على وفق الطباع،

الباب السادس، فى شدّة حرص النسآء على النكاح و ذكر من افضت بها غلبة الشهوة فى التهتّك و الافتضاح،

الباب السابع، فيما قيل فيهنّ من الاوصاف الذميمة و التحرّز من مكرهنّ و مكايدهنّ العظيمة،

الباب الثامن، فى وصف الالوان و ما وقع عليه اختيار كلّ انسان،

الباب التاسع، فى الشيب و الهرم و فقد الشباب و ذكر ما ورد فى الترخيص و النهى عن الخضاب،

الباب العاشر، فى النهى عن الزنا و اللواط و ما لفاعلهما من وهن المذلّة و الانحطاط،

[Ff. 116 of 20·7 × 15·2 c. and 21 ll.; good naskh; rubrications; not dated.]

1169 نزهة الابصار و جهينه الاخبار **Qq. 195**

The *Nuzhatu'l-abṣār wa juhaynatu'l-akhbār* of *Shaykh Shamsu'd-Dīn Muḥammad b. Shaykh Abu's-Surūr b. Muḥammad b. Abu'l-Ḥasan al-Bakrī*, a general history of the world from its earliest beginnings till the reign of Sulṭān Murād IV (A.H. 1032), divided into an Introduction and 24 chapters, and beginning:—

الحمد للّه العظيم السلطان، المنفرد بالبقآء الرحيم الرحمن، المتفضّل على عباده بسوابغ النعم و جزيل الاحسان آلخ

[Ff. 246 of 19·3 × 14·2 c. and 21 ll.; fair naskh; rubrications; dated Tuesday the 14th of Rajab, A.H. 1042.]

1170 نزهة الضماير **Oo. 6. 58**

The *Nuzhatu'ḍ-ḍamā'ir*, a history of the Afghan power in India, by *Aḥmad 'Alī*. See *P. C.*, No. lxxx, p. 154.

1171, 1172 نزهة القلوب **Add. 2624**
Add. 3146

Two copies of the *Nuzhatu'l-Qulūb* of *Ḥamdu'llāh Mustawfī-i-Qazwīnī*. See *P. C.*, Nos. cxxi, cxxii, pp. 201–202.

1173 نزهة المسامر و انيس المقيم و الحاضر **Qq. 182[1]**

Nuzhatu'l-musāmir wa anīsu'l-muqīm wa'l-ḥāḍir, a collection of anecdotes arranged in chapters according to the subject which they serve to illustrate, *e.g.*, باب فى الشجاعة, باب فى العقل و الحمق و الجبن, &c., beginning:—

الحمد للّه الذى اطلع شمس المعانى الادبيّة، من الهالة البدريّة، آلخ

[For description of MS. see No. 502 *supra*. This portion occupies ff. 1–101, and is without date or colophon.]

1174 [مختصر] نزهة المشتاق فى ذكر اختراق الآفاق Qq. 151

An abridgement of the cosmography entitled *Nuzhatu'l-mushtāq fī dhikri ikhtirāqi'l-āfāq*, composed in A. H. 548 by the *Sharīf Abū 'Abdi'llāh Muḥammad b. Muḥammad al-Idrīsī as-Siqillī* for Roger II, King of Sicily. See *H. Kh.*, No. 13726; *Cat. Bodl.*, i, p. 192; ii, p. 535; Reinaud's *Aboulféda*, Introduction, p. cxiii; Loth, p. 209[a]; *B. M. A. C.*[2], No. 685, p. 467; ed. Rome, A. D. 1592. [Ff. 194 of 21·9 × 15·7 c. and 17 ll.; good, large naskh; not dated.]

1175 نزهة الناظرين Add. 3219

Nuzhatu'n-Nādhirīn fī-man tawallā Miṣr mina'l-khulafā wa's-salāṭīn, a history of Egypt from the Muḥammadan conquest till the restoration of Muṣṭafā I, composed in A. H. 1027 by *Shaykh Mar'ī b. Yūsuf al-Ḥanbalī al-Maqdisī* for the *Qāḍī 'Azmī-zāda*. See *H. Kh.*, No. 13742; *B. M. A. C.*[1], pp. 560–561; *V. C.*, vol. ii, pp. 149–151. [Ff. 90 of 15·6 × 10·0 c. and 19 ll.; good naskh; rubrications; collated throughout.]

نسخة السّجل Add. 761
Add. 792

See Part II, untitled MSS., II, v, *s. v. Druse books.*

1176 نسخهء منشعب Oo. 6. 43[2]

Nuskha-i-munsha'ab, a treatise on the derived conjugations in Arabic. See *P. C.*, No. clxxvi[2], pp. 260–262.

1177 نسخهء ناسخهء مثنويات سقيمه Add. 846

'Abdu'l-Laṭīf b. 'Abdu'llāh al-'Abbāsī's recension of the great *Mathnawī* of *Jalālu'd-Dīn Rūmī* entitled *Nuskha-i-nāsikha-i-Mathnawiyyāt-i-saqīma*. See *P. C.*, No. ccxxvii, pp. 315–319.

1178 نسمة الآس فى حجّة سيّدنا ابى العبّاس **Qq. 242**

Nasamatu'l-ās fī ḥujjati Sayyidi-nā Abi'l-'Abbās by *Abu'l-'Abbās Aḥmad b. 'Abdu'l-Qādir b. 'Alī b. Aḥmad...b. 'Abdu'l-Qādir al-Jīlānī*, beginning :—

الحمد لله الكريم المنّان، العظيم السّلطان، الجزيل النوال آلخ...و بعد، و قد اردتُ ان اذكر فى هذا التقييد بعض فوائد من اخبار سيّدنا الامام الاوحد الهمام العارف باللّه و الدالّ على اللّه، سيدى ابى العبّاس احمد بن الولى الكبير سيدى محمد الشهير بابن عبد اللّه...آلخ

[Ff. 128 of 14·4 × 11·1 c. and 14 ll.; fair Maghribī hand; rubrications; no date or colophon.]

1179 نشان حيدرى **Add. 808**

The *Nishān-i-Ḥaydarī*, a history of Ḥaydar 'Alī Khān and Tipū Sulṭān by *Mīr Ḥusayn 'Alī b. Sayyid 'Abdu'l-Qādir Kirmānī*. See *P. C.*, No. cv, pp. 181–182.

1180–1184 نصاب الصبيان **Ll. 6. 10**[3] **Oo. 6. 44** **Oo. 6. 59**[2] **Add. 225** **Add. 241**[1]

Five copies of the well-known Arabic-Persian rhymed vocabulary entitled *Niṣābu'ṣ-ṣibyān* of *Abū Naṣr-i-Farāhī*. See *P. C.*, Nos. cl, cli[1], clii (ff. 9–69), clxx[3], clxxi[2]; pp. 236–238 and 253–256.

1185 نصايح الملوك **Add. 442**[7]

[Ff. 101[b]–108[b].] *Naṣā'iḥu'l-Mulūk*, a Turkish version of al-Ghazzālī's "Counsels to Kings," beginning :—

حمد بى حدّ و بى همتا، و ثناى لا يعدّ و لا يحصى، اول پادشاه بى زوال، مالك الملك ذو الجلال جلّ جلاله و عمّ نواله حضرتنه لايق و سزاوار در كه آلخ

See *H. Kh.*, No. 13837; *Berlin Turk. Cat.*, No. 257, pp. 280–281; *L. C.*, v, p. 272. [For description of MS. see *supra*, No. 1066. This portion has no separate colophon.]

1186 نصيحة الملوك **Add. 1168[3]**

[Ff. 43ᵇ–71ᵃ.] *Naṣīḥatu'l-Mulūk*, another Turkish treatise containing admonitions to Kings, based on 'Abdu'llāh Efendi's *Naṣīḥatu'l-Mulūk targhīb*ᵃⁿ *li-ḥusni's-sulūk* (composed for Sulṭān Muḥammad IV, A. H. 1058–1099; see *L. C.*, iv, p. 225), by 'Uthmān-zāda [Aḥmad Ṭā'ib Efendi, d. A. H. 1136] for Sulṭān Aḥmad III (A. H. 1115–1143), beginning:—

خورشيد جهان تاب حمد و ثناى ربّ عظيم زيب بخشاى
نه طارم مقاصد و مطالب آلخ

[For description of MS., see *supra*, Nos. 25, 309, &c.]

1187 نصيحة الملوك **Gg. 6. 40[3]**

Naṣīḥatu'l-Mulūk, another similar work translated, as it appears, from the Persian of *Ḥusayn Wā'idh-i-Kāshifī* (d. A. H. 910), into Malay. For full account of this MS., see Dr Van Ronkel's *Account of Six Malay MSS. of the Cambridge University Library* in *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indie*, 6ᵉ Volgr. II, pp. 8, 11–19, etc. [For description of MS., see *supra*, Nos. 529 and 907. This portion occupies ff. 46ᵇ–101ᵃ.]

1188 النصر الممتدّ فى فتح تهامة و نجد **Add. 278[2]**

Two copies in one volume of an account of the exploits of Muḥammad 'Alī (from A. H. 1218–1229) entitled *an-Naṣru'l-mumtadd fī fatḥ Tihāma wa Najd*, but this title has been subsequently altered (in the first copy only) to that of *al-Washy wa't-Ṭarāz fi Fatḥi'l-Ḥijāz*. It begins:—

الحمد لله الّذى منح من شآء من عباده النصر، و حلّى باعزاز
دولة مصر جيد العصر،

[The first copy, which appears to be incomplete, comprises ff. 16, the second, ff. 32 (= ff. 48 in all), of 23·9 × 17·1 c. and 21 ll.; poor but legible naskh; rubrications; no date or colophon.]

1189 النطق المفهوم من اهل الصمت المعلوم **Qq. 84**

An-Nuṭqu'l-mafhūm min ahli's-ṣamti'l-ma'lūm, a treatise on the instances in scripture and tradition of the speaking of inanimate objects, here ascribed to *Shaykh Abu'l-Faraj 'Abdu'r-Raḥmān ibnu'l-Jawzī*. See *H. Kh.*, No. 13843, and *B. M. A. C.*[2], No. 1143, pp. 721–722. This work (see Rieu, *loc. cit.*) is ascribed to various other authors, viz., *Shihābu'd-Dīn Aḥmad b. Ṭughar*, *Nāṣiru'd-Dīn Abu'l-'Abbās Muḥammad b. Ṭughril*, and *'Alī al-Marāghī al-Qabbānī*. The text contained in this MS. corresponds with that referred to in the last paragraph but one of Rieu's notice, and begins:—

الحمد لله مستحقّ الحمد على جميع الحالات بلا ارتياب الّذى نطقت بتقديسه آلخ

[Ff. 155 of 17·9 × 13·9 c. and 17 ll.; good naskh; rubrications; dated Thursday, Sha'bān 15th, A. H. 840.]

1190 نظم الجوهر لسعيد بن بطريق **Dd. 5. 35**[1]

The well-known General History of *Sa'īd b. Baṭrīq*, better known as Eutychius, Patriarch of Alexandria. See Pococke's ed. (Oxford, 1658); *B. M. A. C.*[1], pp. 48–49. For description of this MS., see *supra*, No. 170.

1191 نفح الطيب فى غصن الاندلس الرطيب **Add. 3186**

The second third of *Aḥmad b. Muḥammad b. Aḥmad al-Maqqarī's* [d. A. H. 1041] well-known history of the literati of Spain, and especially of the Wazīr Lisānu'd-Dīn b. al-Khaṭīb. See *B. M. A. C.*[1], pp. 163, 434, 443; *B. M. A. C.*[2], Nos. 667–669, pp. 451–452. [Ff. 367 of 22·3 × 16·2 c. and 23 ll.; fair naskh; rubrications; dated the end of Dhu'l-Qa'da, A. H. 1118.]

1192 **Qq. 9[1]**

نفحة المجلوب من ثمار القلوب فى المضاف و المنسوب

An epitome of *Abū Manṣūr ath-Tha'ālibī's Thimāru'l-Qulūb* (see *B.M.A.C.*[1], pp. 332–333) entitled *Nafḥatu'l-Majlūb min thimāri'l-Qulūb.* See *L.C.*, vol. i, pp. 223–224. The work comprises 61 chapters, of which a full table of contents (ff. 1ᵇ–5ᵃ) is prefixed, and begins:—

احمد الله تعالى حمداً لا ينقضى على سالف الايّام امده' آلخ

[Ff. 158 (of which this work occupies ff. 1–108; see No. 659 *supra*) of 28·5 × 17·3 c. and 31 ll.; good naskh; rubrications; not dated.]

1193 نفحات الانس من حضرات القدس **Add. 2625**

Nūru'd-Dīn 'Abdu'r-Raḥmān Jāmī's well-known Biography of Ṣūfī saints, edited by Nassau Lees (Calcutta, 1858), entitled *Nafaḥātu'l-uns min ḥaḍarāti'l-Quds.* See *P.C.*, No. cclxxvi, p. 360.

1194 نقليّات هندى **Add. 311[3]**

A small collection of anecdotes and witticisms in Hindustānī. See *P.C.*, No. cccxxiii[3], pp. 402–403.

1195 نگارستان **Add. 2934**

The *Nigāristān* of *Qāḍī Aḥmad b. Muḥammad Ghaffārī.* See *P.C.*, No. lix, pp. 115–116.

1196 نل و دمن **Oo. 6. 48**

The poem of *Nal ū Daman* by *Shaykh Abu'l-Fayḍ Fayyāḍī.* See *P.C.*, No. ccxci, p. 373.

1197 نور الهداية فى اثبات الرسالة **Add. 3231**

A defence of Islām against the attacks of Christian missionaries, entitled *Nūru'l-hidāyat fī ithbāti'r-risālat*, by *'Alī Akbar b. 'Alī Shīrāzī* (circ. A.H. 1237). See *P.C.*, No. cccxxix, pp. 415–416.

1198 نور اليقين فى مشهد الحسين **Ff. 1. 5**

The romantic history of the death of al-Ḥusayn b. 'Alī b. Abī Ṭālib and the tragedy of Kerbelā ascribed to *Abū Mikhnaf Lūṭ b. Yaḥyā al-Azdī.* See Wüstenfeld's *Geschichtschreiber der Araber*, No. 19, pp. 5–6, and the same scholar's *Tod des Ḥusein ben 'Alī* (Göttingen, 1883); also *L. C.*, ii, pp. 166–167. This MS. begins :—

كتاب فيه حديث مقتل مولا و سيّدنا ابا عبد اللّه الحسين ابن امير المومنين على ابن ابى طالب عليه السلام و لعن اللّه قاتليه و مانعيه شرب المآء رواه ابو مخنف رضى الله عنه لوط ابن يحيى الازدى رضى اللّه عنه عن عبد الرحمن ابن خندف قال آلخ

[Ff. 88 of 20·4 × 15·4 c. and 13 ll.; clumsy but legible naskh; not dated.]

1199 نوادر الامثال **Add. 1081**

Nawādiru'l-amthāl, a small collection of Persian proverbs arranged alphabetically, by *'Alī Jān.* See *P. C.*, No. cccxxv, p. 405.

1200 نوادر الملح و الاخبار و فرايض الحكم و الاشعار **Qq. 294**

A collection of witticisms, droll stories, anecdotes, wise saws, and verses of poetry, entitled in the preface (f. 2ª, l. 12) *Nawādiru'l-milaḥ wa'l-akhbār wa farā'iḍu'l-ḥikam wa'l-ash'ār.* The beginning of the preface is missing, and the author's name does not appear, but he mentions the name of his son *'Imādu'd-Dīn Abu'l-Ma'ālī Aḥmad*, and the date A. H. 636. Begins abruptly :—

.. الانقطاع فى شهر رمضان سنة ستّ و ثلثين و ستّمائة و وافق الفرج الفعل و لم تقض العادة باستغراق الاوقات فى العباده و رأيت ان البطالة تورث الكسل و الملالة فعزمت على كتب

مجموع لاجلّ الاولاد لدىّ و اعزّهم علىّ عماد الدين ابى المعالى احمد رزقه الله الوصول الى اسرار العلوم الحُكميّة و الحِكميّة و الاطّلاع على حقايق المعارف العقليّة و النقليّة آلخ

[Ff. 62 of 24·3 × 16·4 c. and 21 ll.; ancient, rather cursive naskh, much discoloured, and in many places so much injured as to be illegible; written in several different hands, probably of the 13th century of our era, certainly between A. H. 649 (a date occurring at the end of the book) and 727, in which year the MS. was perused by a Persian named Muḥammad b. Aḥmad b. 'Alī b. Isma'īl al-'Ajamī.]

Ff. 6. 38 النوادر الغيبيّة

See *supra*, No. 143, s.v. البوادر العينيّة.

1201 **Qq. 225**

نهاية الارب فى اخبار الفرس و العرب الى اخذ المسلمين فارس

A good copy of the rare and curious work entitled *Nihāyatu'l-irab fī akhbāri'l-Furs wa'l-'Arab ila akhdhi'l-Muslimīn Fārs*, containing the legendary and actual history of the Arabs and Persians (especially the Sāsānian dynasty) down to the Muḥammadan Conquest. Although the alleged compilation of this work by *'Āmir ash-Shu'bī* (A. H. 19–104), *Ayyūb b. al-Qirriyya* (put to death by al-Ḥajjāj b. Yūsuf early in the 8th century of our era) and the celebrated *'Abdu'llāh b. al-Muqaffa'* (put to death in A. H. 139) is, for chronological reasons, hardly possible, while the preamble by *al-Aṣma'ī* (d. æt. 90 in A. H. 828), who is stated to have re-edited and supplemented the work for Hārūnu'r-Rashīd, is very suspicious, the actual contents of the book, especially in what concerns Sāsānian history, appear to merit more attention than is implied in the disparaging remarks of Professor Nöldeke (*Geschichte d. Pers. u. Arab. zur Zeit d. Sasaniden*, p. 478 and n. 2 *ad calc.*). Other MSS. exist in the British Museum (*B.M.A.C.*[1], pp. 418–419 and 581–582, Add. 18,505 and Add. 23,298) and in the Gotha library. [Ff. 232 of

19·1 × 12·8 c. and 29 ll.; good, clear naskh; rubrications; some leaves supplied in a later and worse hand; transcribed by one Fatḥu'llāh, in the middle of Rabī' I, A. H. 1024, for the library of Sayyid Aḥmad b. Sayyid Muḥammad Abu'ṣ-Ṣafā.]

1202 نهاية الارب فى فنون الادب **Add. 829**

The twenty-second and twenty-third volumes of the great encyclopædia of *Shihābu'd-Dīn Aḥmad b. 'Abdu'l-Wahhāb an-Nuwayrī al-Kindī* (d. A. H. 732) entitled *Nihāyatu'l-irab fī funūni'l-Adab*. See *H. Kh.*, No. 14069; *B. M. A. C.*[1], pp. 169[a], 613[a]; *B. M. A. C.*[2], No. 714, p. 486, and the references there given. This volume begins with ch. vi of Part v of the fifth *Fann*, dealing with the Conquest of Africa and the history of Spain and the West (ff. 1–125); ch. vii (ff. 126–135), treating of those who strove by force of arms to usurp the Caliphate, immediately follows it, and concludes the first half (= vol. xxii) of the manuscript. The subject of this last chapter is continued, however, in vol. xxiii (ff. 137[b]–161[a]). Ch. viii (ff. 161[a]–232[b]) treats of the Slave-war conducted by the rebel Ṣāḥibu'z-Zanj, and of the Carmathians and Khārijites; and part of ch. ix (ff. 232[b]–251), which concludes the volume, of the dynasties which arose in the East (Persia, Transoxania &c.) during the decline of the Caliphate, of which the Sāmānids and Ṣaffārids only are included in this volume. [Ff. 252 of 26·0 × 17·7 c. and 25 ll.; good naskh; rubrications; not dated.]

نهاية السول و الامنية **Qq. 277**

Nihāyatu's-sūl wa'l-umniyya, a work on horsemanship, described above, No. 910, *s. v.* كتاب فى فضل الجهاد و تعليم الفروسيّة.

1203 نيرنگ عشق **Add. 318**

A mathnawī poem in the Pakhtū or Afghan language, entitled *Nīrang-i-'Ishq* ("The Magic of Love"), beginning:—

پس له حمده له درووه وايم دا' دايه در ده كشلى مخ دلار كدا

[Ff. 102 of 30·5 × 19·5 c. and 9 ll.; poor but fairly legible ta'līq; dated the 10th of Jumāda II, year omitted.]

1204 الوافى فى تعداد القوافى **Add. 222**

A treatise on rhyme by *Muḥammad 'Aṣṣār*, entitled *Kitābu'l-wāfī fī ti'dādi'l-qawāfī*. See *P.C.*, No. clxxix, pp. 265–267.

1205 واقعات بابرى **Add. 2778[2]**

Part of the *Wāqi'āt-i-Bābarī*, or Persian translation of Bābar's Memoirs made by *Mīrzā Khān 'Abdu'r-Raḥīm b. Bayrām Khān*. See *P.C.*, No. lxxxvi[2], pp. 160–162.

1206 الوسايل الى معرفة الاوايل **Qq. 116**

Al-wasā'il ila ma'rifati'l-awā'il ("Means to the knowledge of beginnings"), by *Shaykh Jamālu'd-Dīn as-Suyūṭī*. See *H.Kh.*, No. 14213; *L.C.*, ii, p. 188, v, p. 102. [Ff. 74 of 20·2 × 14·3 c. and 21 ll.; fair naskh; rubrications; no date or colophon.]

الوشى و الطراز فى فتح الحجاز **Add. 278[2]**

See *supra*, No. 1188, *s.v.* النصر الممتدّ فى فتح تهامة و نجد.

1207 وصيّت نامه **Ll. 6. 27[2]**

Waṣiyyat-nāma, Injunctions of the Prophet, in Turkish, beginning:—

قال النبى صلعم تارك الصلوة لا عذر له عند الله يوم القيمة لا يشفع جنازته و لا يصلّى عليه و لا يدفن فى مقابر المسلمين، اول عالم فخرى محمّد مصطفى صلعم ايتدى هر كشيكم نماز قلمسا صيرو و سكل اولورسه صُرمك و اكثر الورسه وارُب نمازن قلمق و آنى مسلمانلر آراسنده قومك و قبليا قرشو دخى قومك آلخ

[Ff. 118 of 14·7 × 10·3 c. and 9 ll. This portion occupies ff. 39–79, and is written in a good, clear Turkish naskh, pointed; no date or colophon.]

1208, 1209 وصيّت برگلى **Dd. 4. 9** **Dd. 6. 66**

Two copies of the *Waṣiyyat* of *Muḥammad b. Pīr ʻAlī Birgilī*, a well-known work on religious beliefs and observances. See Rieu's *Turkish Cat.*, pp. 6–7; *V. C.*, iii, pp. 127–128; Pertsch, *Berl. T. C.*, pp. 37, 93 (last par.), 125, &c. [**Dd. 4. 9** comprises ff. 51 of 20·6 × 12·8 and 13 ll.; good, clear naskh; rubrications; not dated. **Dd. 6. 66** comprises ff. 80 of 14·2 × 9·8 c. and 9 ll.; fair naskh; rubrications; not dated.]

1210 وصيّت و نصيحت ابليس **Ll. 6. 27**[3]

A copy (comprising ff. 80–109 of the MS. described above, No. 1207) of the tract described under the above title in *V. C.*, iii, p. 133, containing an imaginary dialogue, in Turkish, between Muḥammad and Iblīs.

1211, 1212 وفيات الاعيان **Qq. 11** **Qq. 12**

A complete copy in 2 vols. of *Ibn Khallikān's* well-known Biographies entitled *Wafayātu'l-Aʻyān*, edited by Wüstenfeld (Göttingen, 1837–1843) and translated by Baron Mac Guckin de Slane (1842–1871). See *H. Kh.*, No. 14698; *B. M. A. C.*[2], Nos. 607–612, pp. 398–401. [**Qq. 12** comprises ff. 305 of 30·5 × 20·0 c. and 29 ll.; is written in a good, clear naskh, with rubrications; and contains the first half of the work (vols. i–ii). **Qq. 11**, uniform with the above, comprises ff. 251 (numbered 307–557), and is dated Saturday, Ṣafar 23rd, A.H. 1095; scribe, Mullā ʻAbdu['llāh] b. Shaykh Muḥammad al-Qudsī.]

1213 [شرح] الوقاية **Dd. 11. 35**

The well-known Commentary of *Ṣadru'sh-Sharīʻa ʻUbaydu-'llāh b. Masʻūd al-Maḥbūbī* (d. A.H. 745) on the *Wiqāya*, a

treatise on Ḥanafite Law by his maternal grandfather *Burhānu'sh-Sharī'a Maḥmūd b. 'Ubaydu'llāh al-Maḥbūbī*. See *H. Kh.*, No. 14308, and in particular l. 5 of p. 460 of this (the sixth) vol.; *B. M. A. C.*[2], No. 287, p. 187, and the references there given. [Ff. 262 of 21·2 × 13·8 c. and 21 ll.; good, neat naskh; rubrications, and text of the *Wiqāya* overlined in red; dated Shawwāl 20th, A. H. 1049; scribe, Ḥasan b. Mūsā b. 'Abdu'l-Mū'min b. Yūsuf.]

1214 هداية الارشاد **Dd. 6. 37**

A Turkish *mathnawī* poem on Ṣūfī doctrine, entitled, as it appears from a note on the fly-leaf, *Hidāyatu'l-irshād*, and beginning:—

الهى معرفت نورن دليل ايت، سراجى عقله قدرتدن فتيل ايت،

[Ff. 28 of 17·9 × 12·6 c. and 11 ll.; bad nasta'līq; rubrications; not dated.] The following colophon may contain the correct title of the work:—

الاسولة الهيئويّة الاكبريّة القدسيّة فى بطون حضرة العوالم الانفسيّة الاصغريّة الانسيّة لعبد العبود عبد الكريم بن محمود البكسماتى اصلح الله شانه و لوالديه عمّ احسانه،

1215 هداية المؤمنين **Add. 575**

Hidāyatu'l-Mū'minīn ("the Guidance of True Believers"), a doctrinal tract, in the Hindustānī or Urdū language, comprising a preface and 3 sections. [Ff. 54 of 20·3 × 13·8 c. and 9 ll.; poor Indian ta'līq, dated A. D. 1831.]

1216–1218 الهداية فى الفروع **Qq. 297, Qq. 298, Qq. 299**

The *Hidāya*, a well-known work on Ḥanafite Jurisprudence, by *Shaykh Burhānu'd-Dīn 'Alī b. Abī Bakr al-Marghīnānī* (d. A. H. 593), in 3 volumes. See *H. Kh.*, No. 14366; *B. M. A. C.*[1], pp. 116–117; Ellis' *Cat. of Arabic Books in the British Museum*, vol. i, pp. 227–229; *V. C.*, iii, pp. 202–205, &c. [**Qq. 297** comprises ff. 324 of 27·2 × 17·5 c.

and 11 ll.; **Qq. 298**, ff. 185 of 27·1 × 16·8 c.; **Qq. 299**, ff. 220 of 26·1 × 15 c.; handwriting throughout a bad Indian nastaʻlīq, worse in the 2nd volume than in the others; no date or colophon.]

1219 هداية النحو **Add. 417[5]**

Hidāyatu'n-Naḥw, a treatise on Arabic Syntax. See *P. C.*, No. clxxvii, pp. 262–263.

هرمس الهرامسة **Dd. 4. 28[3]**

[See above, No. 1055, *s.v.* مصحف.]

1220 هزّ القحوف فى شرح قصيد ابى شادوف **Qq. 117**

Hazzu'l-quḥūf fī sharḥi qaṣīdi Abī Shādūf, by *Yūsuf b. Muḥammad b. ʻAbdu'l-Jawwād b. Khiḍr ash-Sharbīnī.* See *B.M.A.C.*[2], No. 1094, pp. 688–689, and references there given. [Ff. 288 of 20·1 × 14·8 c. and 19 ll.; clear but ugly naskh; rubrications. Vol. i ends at f. 161, and is dated Wednesday, Shawwāl 28th, A. H. 1139. It was written for the Amīr Muṣṭafā Chorbajī. There is no colophon at the end of vol. ii.]

1221 هفت اقليم **Nn. 3. 58**

The *Haft Iqlīm* of *Amīn Aḥmad Rāzī.* See *P. C.*, No. cx, p. 188.

1222 هفت منظر **Add. 3149[4]**

The *Haft Mandhar* of *Hātifī.* See *P. C.*, No. cclxxviii, pp. 361–362.

1223 [كتاب] الهياكل السبعة **Add. 3239**

A collection of religious and devotional formulæ, talismans, &c., entitled *al-Hayākil as-Sabʻa*, ascribed to the Imām Jaʻfar aṣ-Ṣādiq, beginning:—

كتاب فيه الهياكل السبعة، و شرح منافعها روى ذلك عن
الامام جعفر الصادق عن ابيه عن جدّه امير المومنين علىّ بن

ابى طالب كرّم الله وجهه انّه قال اعطانى رسول الله صلعم هذه الهياكل السبعة و كان يتوسّل الى الله بها فى جميع اموره و حركاته و كان لا يفارقها فى اللّيل و النهار آلخ

A printed slip pasted on the inside of the cover, and partly obliterated, runs as follows:—"Manuscript. A Liturgical MS., on 236 pages, of an early date, supposed to be the 'Manual of Sheiks,'...*native morocco.* This was purchased by a gentleman who was long resident in Assyria, who pa...... it, with the intention of publishing it......, but this he did not live to accomplish." [Ff. 127 of 7·7 × 5·1 c. and 7–9 ll.; poor naskh; rubrications; not dated.]

الهيئة السّنيّة فى الهيئة السّنيّة **Add. 3257**[1]

Al-Hay'atu's-saniyya fi'l-Hay'ati's-saniyya, a treatise by *Shaykh Jalālu'd-Dīn as-Suyūṭī*. See *H.Kh.*, No. 14437; *B.M.A.C.*[2], p. 782, No. 1226[1]. For description of MS. (of which this portion occupies ff. 1[b]–24[b]) see Part II, untitled MSS., IX, *s.v. MSS. of Mixed Contents.*

1224 **يتيمة الدهر** **Add. 3260**

Vols. i and ii (bound together) of the well-known Anthology of *Abū Manṣūr 'Abdu'l-Malik b. Muḥammad b. Isma'īl an-Nīsābūrī ath-Tha'ālibī*. See *H.Kh.*, No. 14452; *B.M.A.C.*[1], p. 265[a]; *V.C.*, i, pp. 335–340; Wüstenfeld's *Geschichtschr. d. Arab.*, pp. 61–62, No. 191, &c. This MS. belonged to Lee of Hartwell, in whose hand are two notes on the title-page referring to the loan of it in 1846 to Dozy and in 1854 to Professor Wright. [Ff. 290 of 21·7 × 15·7 c. and 29 ll.; curious stilted naskh; rubrications; dated Thursday, the beginning of Jumāda I, A. H. 1147; scribe, Muḥammad Sa'īd b. Muḥammad b. Aḥmad, commonly called Ibnu's-Sammān.]

1225 **[كتاب] اليواقيت فى بعض المواقيت** **Qq. 227**

The recension of the above-mentioned *Abū Manṣūr ath-Tha'ālibī's Yawāqīt fi ba'ḍi'l-mawāqīt*, supplemented from

his *Kitābu'dh-dharā'if wa'l-laṭā'if*, described in *L. C.*, i, p. 219. The name of the editor is given in the opening line as *Abū Naṣr Aḥmad b. 'Abdu'r-Razzāq al-Maqdisī*:—

قال ابو نصر احمد بن عبد الرزّاق المقدسی اسعده اللّه بمرضاته الحمد للّه خیر ما طلب به استفتاح الکلام و استنجاح المرام.. هذا الکتاب کان فی نسختین متناسبتی الجمع متناسختی الوضع باسم الشیخ ابو منصور الثعالبی رحمه اللّه احداهما کتاب اللطایف و الظرایف و الاخری کتاب الیواقیت فی بعض المواقیت آلخ

Besides the reference to *L.C.* above given, see *Ibid.*, i, pp. 216–218; *V. C.*, i, pp. 332–335; and Ellis' *Cat. of Arabic books in the British Museum*, vol. i, pp. 51–52. This recension has been printed in Cairo, A. H. 1300. [Ff. 102 of 20·6 × 14·8 c. and 17 ll.; good, clear naskh; rubrications; dated the 3rd of Sha'bān, A. H. 1133; scribe, Muṣṭafā Aḥmad Ḥijāzī al-Mash-hadī.]

1226 [کتاب] یواقیت المواقیت **Qq. 129**

Another work in part of the same character, and almost of the same title (*Yawāqītu'l-mawāqīt*), as the above, and ascribed to "*ash-Shaykh an-Nīsābūrī*," but wholly different as to contents. It begins:—

کتاب یواقیت المواقیت تالیف الشیخ الامام العالم العلّامة الشهیر بالنیسابوری رحمه اللّه برحمته و اسکنه فسیح جنّته بمحمّد و آله، قال الشیخ الامام النیسابوری هذا کتاب جمعتُ فیه بین مدح الشئ و ذمّه تذکرةً باولی الابصار و موعظةً لذوی الاستبصار، ذمّ المزاح، المزاح یاکل الهیبة کما تاکل النّار الحطب آلخ

The part of the volume dealing with "blame and praise," however, occupies but a few pages, the last heading in this

category being on f. 5[a], "in praise of poverty" (فى مدح الفقر). This is followed by a long discussion between persons of different trades (the physician, the Ṣūfī, the goldsmith, the carpenter, &c.). On f. 11[b] begins a section headed :—

باب اختلاج الاعضا و بيان ما يدلّ عليه من قول الحكما،

On f. 13[b] begins the story of the handmaiden Tawaddud and her discussion with the learned men before Hārūnu'r-Rashīd (see No. 846 *supra*), which occupies the remainder of the volume (ff. 13[b]–34[b]). [Ff. 34 of 20·6 × 14·8 c. and 21 ll.; small and ungraceful but fairly clear naskh; no date or colophon.]

(قصّة) يوسف و زليخا **Add. 1066**

The *Story of Yūsuf and Zulaykhā* in Arabic. See above, No. 859.

1227–1232 يوسف و زليخا **Mm. 6. 3 Add. 202 / Add. 804 Add. 1573 / Add. 2626 Add. 2771**

The *Romance of Yūsuf and Zulaykhā* in Persian verse, by *Mullā Nūru'd-Dīn 'Abdu'r-Raḥmān Jāmī*. See *P. C.*, Nos. cclxviii–cclxxiii, pp. 355–358.

1233 يوسف و زليخا **Dd. 4. 10**

The *Romance of Yūsuf and Zulaykhā*, in Turkish verse, by *Yaḥyā Bay*, beginning :—

الهى عين عشقمى روشن ايله، مرادمى يوسفينه روزن ايله،

The author's name is mentioned not only in a note on the title-page but also in the fourth *bayt* from the end of the poem :—

عنايت ايلدى يحيايه مولا، بو تصنيفيله آدى اولدى احيا،

See *H. Kh.*, No. 14500. [Ff. 159 of 20·7 × 12·5 c. and 17 ll.; good ta'līq; rubrications; dated Dhu'l-Qa'da, A. H. 975, *i.e.* during the author's lifetime, if *H. Kh.* is correct in stating that he was still alive in A. H. 990.]

1234 يوسف و زليخا **Add. 259**

The *Romance of Yūsuf and Zulaykhā*, in Turkish verse, by *Shaykh Ḥamdu'llāh b. Āq Shamsu'd-Dīn Muḥammad*, poetically named *Ḥamdī* (d. A.H. 909), beginning:—

ذکر اولنماسه اوّل اسم اللّه، هرنه باشلنسه آخر اوله تباه،

See *H. Kh.*, No. 14497; *V. C.*, i, pp. 621–623. [Ff. 169 of 21·0 × 12·5 c. and 19 ll.; good, clear naskh; rubrications; defective at the end, no date or colophon. On the last two pages occur the following notes:—"Robert Wynch bought this book at the destruction of the Turkish fleet": "This book was taken by a man who escaped from the Turkish fleet when the Russians defeated them this day."]

1235 يوسف و زليخا **Add. 323**

The *Romance of Yūsuf and Zulaykhā*, in Pakhtū or Afghan verse, paraphrased from the Persian of Jāmī by *'Abdu'l-Qādir Khān Khadak*. [Ff. 42 of 26·5 × 17·9 c. and 12 ll.; large, clear naskh; rubrications; no date or colophon.]

SUPPLEMENTARY LIST OF TITLED MANUSCRIPTS.

1236 اخلاق مُحْسِنى **Add. 3607**

Another copy of the *Akhlāq-i-Muḥsinī* of *Ḥusayn Wā'idh-i-Kāshifī*. See Nos. 23–25, pp. 4–5, *supra*. [Ff. 166 of 21·9 × 12·7 and 15 ll.; fair ta'līq; rubrications; dated Sha'bān 20, A.H. 1248.]

1237 اساس الاقتباس، **Add. 263**

The *Asāsu'l-Iqtibās* of *Ikhtiyār b. Ghiyāthu'd-Dīn al-Ḥusaynī*, a manual of Quotations and the Epistolary Art,

compiled in A. H. 897. See *H. Kh.*, No. 561; *V. C.*, i, pp. 308–310. [Ff. 90 of 20·1 × 11·6 c. and 17 ll.; rather scrawly nasta'līq; rubrications; dated A. H. 1000.]

1238 اسکندر نامه (ترکی) **Add. 3542**

A *Sikandar-nāma*, or Book of the Gests of Alexander, in Turkish verse, in the *ramal* metre, wanting both beginning and end. A large portion of the work (ff. 137^{b}–197^{a}) is occupied by an account of the history of the world before Alexander, and of its subsequent history down to the time of the Ottoman Sultans Orkhān, Murād I, Bāyazīd I and his son Prince Sulaymān, during whose brief rule at Adrianople this poem was evidently composed, since he is spoken of as still reigning in the following verses:—

چون بو ایشه آفرینشدن مراد ، قامودن صونکره کلوبن بولدی آد ،
بنداخی آننك آدین ایدب ختام ، ایلدم بو نظم وصفیله تمام ،
نیجه که عالمده سایه وار و نور ، دولتینه ارمسون هرکز فتور ،
اکسوك اولماسون جهانده سایه‌سی ، چرخ اولسون رفعتینونك پایه‌سی ،
عمری باغنه اریشماسون خزان ، یرینه کیمسه کتورماسون جهان ،
بو جهانده اول کرکلو در یقین ، کیم جهاننك جانی اولدرر همین ،
چون تواریخی بو رسمه اتدوك بیان ، که ایشیدن کیشی آنی آنکر عیان ،

It would appear certain, then, that this is the *Iskandar-nāma* of *Aḥmadī Karmiyānī* (d. A. H. 815), which, as Hājī Khalīfa (No. 684) informs us, was composed for the above-named Prince. [Ff. 212 of 28·3 × 20·0 c. and 18 ll.; large, clear ta'līq; rubrications.]

1239 الاعراب فی الاعراب ، **Add. 3519**

A work on Arabic Grammar, of which the beginning (ff. 1–8) is supplied in a more modern hand, while the end is missing, entitled *al-I'rāb fi 'l-I'rāb*, beginning:—

الحمد لله المنزل لكتابه الكريم الميمون ذى الاعزاز و المنعم
بخطابه القديم المقرون بالاعجاز .... امّا بعد، فهذه الاوراق
مشتملة على فوايد عزيزة و وجوه من الاعراب كثيرة كتبتها
تشحيذاً لاذهان الاصحاب و سمّيته بالاعراب فى الاعراب آلخ

The only indication of authorship is afforded by the constantly recurring قال ابو سعيد, and it seems probable that the work may be by *Abū Sa'īd* Ḥasan b. 'Abdu'llāh *aṣ-Ṣayrafī* (d. A. H. 368). [Ff. 120 of 22·5 × 17·0 c. and 23 ll.; good naskh; rubrications. The writing of the MS. (except the later supply) probably dates from the sixteenth or seventeenth century of our era.]

1240 الاغراض الطبّيّة و المباحث العلائيّة **Add. 3522**

Al-aghrāḍu't-ṭibbiyya wa'l-mabāḥithu'l-'Alā'iyya, a treatise on Medicine in fifteen sections or books (*Guftār*), composed in the reign of Nuṣratu'd-Dīn Atsiz Khwārazmshāh by *Zaynu'd-Dīn Abu'l-Faḍā'il Isma'īl b. al-Ḥusayn al-Ḥusaynī al-Jurjānī* (d. A. H. 535), author of the *Dhakhīra-i-Khwārazmshāhī*, from which this work is extracted. [Ff. 86 of 19·5 × 14·7 c. and 19 ll.; small, neat ta'līq; rubrications; dated Ṣafar, &c., A. H. 1095.]

1241 انوار التنزيل و اسرار التاويل للبيضاوى، **Add. 3586**

The first volume of the *Anwāru't-tanzīl wa asrāru't-ta'wīl*, the well-known commentary on the Qur'ān of al-Bayḍāwī, from the beginning to the end of the *Sūratu'l-an'ām* (Sūra vi). See p. 17, Nos. 104, 105 *supra*. [Ff. 115 of 26·4 × 18·0 c. and 31 ll.; small, neat naskh; rubrications; dated the 10th of Muḥarram, A. H. 874.]

1242–1244 **Add. 3510**, **Add. 3511**, **Add. 3582**

تذكرة اولى الالباب و الجامع للعجب العجاب

One complete and two partial copies of the *Tadhkiratu ūli'l-albāb* of *Shaykh Dā'ūd b. 'Umar as-Sūrī al-Anṭākī*,

called *al-Baṣīr.* See *H. Kh.*, No. 2811; *B.M.A.C.*[1], pp. 459, 633, 744; *L. C.*, iii, 270; *B. M. A. C.*[2], Nos. 809–810 (pp. 548–549); No. 234 (p. 42) *supra.* **Add. 3510** comprises ff. 324 of 26·5 × 17·6 c. and 25 ll.; fair naskh; rubrications; dated Thursday, Muḥarram 4, A. H. 1082; transcribed from a copy of the original; contains the whole work as it is ordinarily known, i.e. down to ط in ch. iv. It concludes with a short biography of the author taken from the *Sulāfatu'l-'aṣr* of *Sayyid Ma'ṣūm al-Madanī.* **Add. 3582** comprises ff. 143 of 21·6 × 14·4 c. and 23 ll.; good, modern naskh; rubrications; not dated; defective at beginning; contains the fourth (and last) chapter only, down to the letter ط. **Add. 3511** comprises ff. 116 of 25·3 × 17·7 c. and 31 ll.; clear naskh; rubrications; not dated; contains an anonymous supplement to ch. iv. of *Shaykh Dā'ūd's* work, continuing the Dictionary of Medicine and the allied Sciences from ط (where it breaks off in all known copies: cf. *H. Kh.*, vol. ii, p. 261, l. 4) to the end of the alphabet (ضظغ—ى).

1245 **Add. 3533**

تعليق الديوان لسنة اربع و اربعين من كلام ابن نُبَاتَة

A collection of official letters written in the year '44 by *Ibn Nubāta.* I find mention of three persons of this name, Ibn Nubāta al-Khaṭīb (d. A. H. 374), Ibn Nubāta as-Sa'dī the poet (d. A. H. 405), and Muḥammad b. Muḥammad Ibn Nubāta (d. A. H. 763). It seems probable that the last is the author of these letters, which are addressed to the following persons amongst others:—

(١) القاضى عماد الدين بن الشيرازى ‘ (٢) القاضى تقى الدين ابن ابى الطيّب بنظر الخزانة العالية ‘ (٣) شرف الدين قاسم بخطابة جامع جرّاح‘ (٤) شرف الدين بن عمرو بنظر مطبخ السكر‘ (٥) شهاب الدين ابن لاقى نقيب النقبا ‘ (٦) القاضى جمال الدين ابى الطيب الحسن بن سيّدنا قاضى القضاة تقى الدين بتدريس المدرسة الدماغيّة‘ (٧) ناصر الدين الازكشى بنيابة بعلبكّ ‘

(٨) صاحب ماردين، (٩) امير اخور، (١٠) القاضى علآءالدين، (١١) نائب السلطنة بحلب، (١٢) نائب السلطنة بمصر، (١٣) امير جاندار، (١٤) ابرهيم شاه آلخ

[Ff. 59 of 18·1 × 12·3 c. and 13 ll.; excellent old naskh, pointed, with rubrications. The date A. H. 863 in the following note at the end appears to be the date when certain extracts were made from it by the possessor:—

طالعه و كتب منه الفقير احمد بن عبد الرحمن بن على المحلّى لطف الله به آمين تمام ٨٦٣،

The scribe's name appears on the title-page as al-Mamlūk Muḥammad b. 'Asākir.]

1246 تلخيص المفتاح **Add. 3536**

A good and carefully-written copy of the *Talkhīṣu'l-Miftāḥ*. See No. 264 *supra*, pp. 49–50. [Ff. 151 of 24·1 × 13·1 c. and 9 ll.; good naskh; rubrications; dated A. H. 1090; scribe, 'Alī-qulī b. Khusraw Sulṭān Ardalān.]

1247 جامع بيهقى فى احكام النجوم **Add. 3525**

A comprehensive treatise (*Jāmi'*) on Judicial Astrology and Nativities, in Persian, by *Abu'l-Ḥasan b. Abu'l-Qāsim al-Bayhaqī*, beginning:—

بعد الحمد والتصلية چنين گويد امام اجلّ ابى الحسن بن امام ابى القاسم البيهقى كه من در هر نوعى از انواع علوم عمرى صرف كردم و بقدر استعداد خود در هر فنّى تصنيفى ساختم

The MS. was transcribed for 'Abdu'l-Fattāḥ Rasūl Āghā-zāda by Sayyid 'Abdu'l-'Azīz. The former (who lived, as appears from the colophon of Add. 3523, about A. H. 1137) has added a note at the beginning to say that the first three leaves of this MS. were copied from a Compendium (*Mukhtaṣar*) of the *Jāmi'* of *Bayhaqī*. As regards the author, if he

be the same as the Jurisconsult mentioned by *H. Kh.*, he flourished in the sixth century of the *hijra*. [Ff. 356 of 21·1 × 15·2 c. and 19 ll.; clumsy but legible nasta'līq, with rubrications; many tables.]

1248 جوامع احكام النجوم **Add. 3528**

A compendium of Judicial Astrology, entitled *Jawāmi'u aḥkāmi'n-nujūm*, by the same *Abu'l-Ḥasan b. Abu'l-Qāsim Zayd b. Amīrak Muḥammad b. al-Ḥākim Abū 'Alī al-Ḥusayn* [*b.*] *Abū Sulaymān Funduq b. al-Ḥasan al-Bayhaqī*, beginning:—

الحمد لله ربّ العالمين، و الصلوة على من امتطى غوارب الرسالة آلخ

The author, after giving his full pedigree up to Khuzayma b. Thābit Dhu'sh-Shahādatayn, a contemporary of the Prophet, gives a list of his numerous works on various subjects, and states the object and title of this book. [Ff. 153 of 23·8 × 16·7 c. and 27 ll.; fair ta'līq, becoming much worse towards the end; dated Ṣafar 15, A.H. 1107 (?).]

1249 حالنامهء عارفى **Add. 3150**

The *Ḥāl-nāma* of *'Ārifī*. See *P. C.*, No. cclxxxiii, pp. 365–366.

1250 **Add. 3535**

حكايت سلطان ابراهيم و نوش آفرين گوهر تاج،
حكايت گل و هرمز،

Two Persian stories, entitled the *Story of Sulṭān Ibrāhīm and Nūsh-āfarīn Gawhar-tāj* (ff. 1b–59a), and the *Story of Gul and Hurmuz* (ff. 60b–106a), copiously illustrated with very spirited paintings of considerable merit (about 63 in number). [Ff. 106 of 31·1 × 19·6 c. and 21 ll.; fairly legible nīm-shikasta; dated in both colophons A.H. 1241; scribe, Karbalā'ī Ghulām 'Alī.]

1251 خريدة العجايب و فريدة الغرايب، **Add. 2891**

Another copy of the *Kharīdatu'l-'ajā'ib* of *Ibnu'l-Wardī* (d. A. H. 749). See Nos. 333–337, pp. 65–66 *supra*. [Ff. 241 of 20·3 × 11·4 c. and 17 ll.; excellent naskh; rubrications and gilt headings; several maps and plans of a rather primitive kind; dated Thursday in the beginning of Shawwāl, A. H. 946; scribe, Aḥmad b. Muḥammad aṭ-Ṭarābulusī.]

1252 خريدة العجايب و فريدة الغرايب، **Add. 3517**

Another imperfect copy of *Ibnu'l-Wardī's Kharīdatu'l-'ajā'ib*, the first heading being "Seville" (اشبيلية), and the last (in the section treating of mountains) جبل تلاسيم. [Ff. 107 of 17·5 × 13·5 c. and 15 ll.; good, clear naskh; rubrications.]

1253 خلاصة الاخبار فى بيان احوال الاخيار، **Add. 3593**

The *Khulāsatu'l-akhbār* of *Ghiyāthu'd-Dīn b. Humāmu'd-Dīn*, commonly called *Khwāndamīr* (d. A. H. 941). See Rieu's *Persian Catalogue*, pp. 96–97 and references there given; Ethé's *Catalogue*, cols. 38–39. This copy appears to be complete, save that it lacks the doxology and preface. [Ff. 370 of 25·4 × 15·3 c. and 21 ll.; excellent ta'līq; rubrications; dated the 26th of Rabī' II, A. H. 1055.]

1254 دُرَر الحكّام فى شرح غُرَر الاحكام، **Oo. 6. 24**

The Commentary (entitled *Duraru'l-ḥukkām*) by *Muḥammad b. Farāmarz b. 'Alī*, commonly called *Mullā Khusraw* (d. A. H. 885), on his own treatise on Ḥanafī Furū', entitled *Ghuraru'l-aḥkām*. See *H. Kh.*, Nos. 8579, 4993; *B. M. A. C.*[1], p. 121; *B. M. A. C.*[2], No. 295, p. 190. [Ff. 321 of 25·7 × 16·5 c. and about 25 ll.; written in various naskh hands, for the most part fairly legible; text overlined with red; dated Muharram 9th, A. H. 1002.]

1255 الدرّ المختار فی شرح تنویر الابصار، Add. 3515

The *Durru'l-mukhtār fī sharḥi tanwīri'l-abṣār*, a commentary on the *Tanwīru'l-abṣār* of *'Alā'u'd-Dīn Muḥammad al-Ḥaskafī* (d. A. H. 1088) by himself. See *B. M. A. C.*[1], pp. 123–124, No. ccxxii. [Ff. 370 of 20·3 × 15·4 c. and 23 ll.; small, cramped nasta'līq; text overlined with red; rubrications; dated Tuesday, Dhu'l-Qa'da 26, A. H. 1195; scribe, Muḥammad Amīn b. Muḥammad Ṣāliḥ b. Hājī Isma'īl.]

1256 دیوان آفتاب Add. 3594

The *Dīwān of Āftāb*, that is, of the Mogul Emperor Shāh 'Ālam (b. A. H. 1140, d. A. H. 1221). See Rieu's *Persian Catalogue*, p. 720, and references there given. This copy begins:—

الهی از کرم چون پادشاهی دادهٔ مارا،
مطیع حکم ما از لطف کن اقلیم دلهارا،

[Ff. 61 of 22·5 × 19·5 c. and 15 ll.; fair ta'līq; rubrications; dated Thursday the 19th of Rajab, A. H. 1198, in the 25th year of the reign of 'Ālam Shāh.]

1257 دیوان جامی، Add. 3524

The *Dīwān of Jāmī*, beginning:—

بسم الله الرحمن الرحیم، اعظم اسمای علیم حکیم،

The collection consists chiefly of ghazals, followed by qiṭ'as and rubā'īs. [Ff. 280 of 22·8 × 14·5 c. and 15 ll.; good, clear ta'līq, written between gold borders; dated A. H. 949; scribe, Muḥammadī b. Mawlānā Yār Muḥammad Afrāsiyāb.]

1258 دیوان حزین Add. 3539

A very fine and extensive collection of the poems of *Ḥazīn*, the well-known Persian poet (Muḥammad b. Abī

Ṭālib Jīlānī, called ʻAlī, b. A. H. 1103, d. A. H. 1180). See Rieu's *Persian Catalogue*, pp. 715–716, &c. The preface begins as follows:—

انت الظّاهر فليس فوقك شئ ' و انت الباطن فليس دونك شئ '

ای نور ماه و انجم از پرتو تو تابی ' خاك درت ز عزّت هر ذرّه آفتابی '

لا احصی ثنآءً علیك انت كما اثنیت علی نفسك و الصلوة علی من ارسلته آلخ

This appears to be the same collection which is described by Rieu in the passage above referred to. [Ff. 303 of 23·8 × 15·0 c. and 15 ll., besides some poems written in the margins; excellent, minute Persian nīm-shikasta; gilt ornamentation and rich ʻunwāns; no date or colophon.]

1259 دیوان نوائی **Add. 3595**

The *Dīwān* of Mīr ʻAlī Shīr *Nawā'ī*, in Oriental Turkish. See Pertsch's *Berlin Turkish Catalogue*, No. 380, pp. 372–373. Begins:—

اشرقت من عكس شمس الكامن انوار الهدا '

[Ff. 136 of 21·8 × 13·4 c. and 13 ll.; excellent taʻlīq, between borders ruled in red, blue and gold; no date or colophon.]

1260 دیوان ولی **Add. 3580**

The *Dīwān* of the Hindustānī poet *Walī*. This MS., which formerly belonged to Garcin de Tassy, comprises 202 written pages (= ff. 102) of 22·6 × 12·6 c. and 14 ll. Dated Ṣafar 26th, in the 22nd year of the reign of Muḥammadshāh (= A. H. 1153).

1261 ذخیرهٔ خوارزمشاهی (كتاب اوّل) **Add. 3520**

Book i of the well-known work on Medicine entitled *Dhakhīra-i-Khwārazm-shāhī*. See p. 81 *supra*. [Ff. 259 (ff. 256 *et seqq.* supplied in a more modern hand) of

18·2 × 11·8 c. and 11 ll.; good, clear naskh; rubrications; no colophon or date.]

1262 ذخيرة العقبى فى شرح صدر الشريعة العظمى، **Oo. 6. 53**

Dhakhīratu'l-'uqba, a supercommentary on the *Sharḥu'l-Wiqāya*, by *Akhū Yūsuf b. Junayd Tūqātī*, commonly called *Akhū Chalabī*, who composed this work in A. H. 891–901, and died in A. H. 905. See *H. Kh.*, Nos. 5783 and 14308, especially pp. 460 and 464 of vol. vi; Loth, *I. O. A. C.*, Nos. 231–233, p. 58. [Ff. 426 of 21·0 × 12·0 c. and 25 ll.; fair naskh; rubrications; no date or colophon.]

1263 رباعيات عمر خيّام **Add. 1055²**

One of the largest known collections of the *Rubā'iyyāt* of *'Umar Khayyām*. See *P. C.*, No. ccii, pp. 292–293.

1264 رسالة فى آداب الصُّحْبَة، **Add. 3540**

An anonymous and untitled Arabic work on Behaviour, in four parts (*Qism*) each comprising ten sections (*Faṣl*), viz.:—

القسم الاوّل فى العبادات، ١ فى فضل العلم، ٢ فى العقيدة، ٣ فى اسرار الطهارة، ٤ فى اسرار الصلوة، ٥ فى اسرار الزكوة، ٦ فى اسرار الصوم، ٧ فى اسرار الحجّ، ٨ فى تلاوة القرآن، ٩ فى الاذكار و الدعوات، ١٠ فى الاوراد،

القسم الثانى فى العادات، ١ فى الاكل و الشرب، ٢ فى آداب النكاح، ٣ فى الكسب و المعاش، ٤ فى الحلال و الحرام، ٥ فى الصحبة، ٦ فى العزلة، ٧ فى السفر، ٨ فى السماع و الوجد، ٩ فى الحسبة، ١٠ فى آداب المعيشة و اخلاق النبوّة،

القسم الثالث فى المهلكات، ١ فى عجايب القلب، ٢ فى رياضة النفس، ٣ فى كسر الشهوتين، ٤ فى آفات اللّسان،

٥ فی الغضب و الحقد و الحسد، ٦ فی الدنیا، ٧ فی المال،
٨ فی الجاه و الرّیا، ٩ فی الکبر و العجب، ١٠ فی المغرور،

القسم الرابع فی المنجیات، ١ فی التوبة، ٢ فی الشکر و الصبر،
٣ فی الخوف و الرّجا، ٤ فی الفقر و الزهد، ٥ فی التوحید و
التوکّل، ٦ فی المحبّة و الشوق و الانس و الرضا، ٧ فی النیّة
و الاخلاص و الصدق، ٨ فی المحاسبة و ما یرتبط بها، ٩ فی
التفکّر، ١٠ فی الموت و ما بعده،

[Ff. 69 of 22·0 × 14·0 c. and 16 ll.; good, large naskh; rubrications; one leaf at least, including the Preface and part of the Table of Contents, is missing at the beginning; dated Rajab 17, A. H. 768; scribe, 'Abdu'llāh b. 'Umar al-Khawāfī.]

1265 روضة الصّفا **Add. 3530**

Part of the well-known *Rawḍatu's-ṣafā* of *Mīrkhwānd*, of which the first entire section is that which deals with the reign of Nūdhar, beginning (f. 1b):—

ذکر سلطنت نودر و استیلای افراسیاب بر وی، در تاریخ
معجم مسطورست که ابن المقفّع که مؤلّف اخبار ملوک عجم
است میگوید آلخ

The MS. is defective at both ends, and presents many lacunæ and dislocations. It concludes with the section treating of certain events which took place after the enthronement of Yazīd I. [Ff. 125 of 35·0 × 22·7 c. and 24 ll.; clear but ungraceful ta'līq; rubrications; no date or colophon, but quite modern.]

1266 روضة الصّفا (جلد ٣ و خاتمه) **Add. 3600**

Another copy of vol. iii and the *Khātima*, or Conclusion, of *Mīrkhwānd's Rawḍatu's-ṣafā*. See p. 91 *supra*, Nos. 487–499, and *P. C.*, pp. 105–114. [Ff. 305 of 25·2 × 15·6 c. and 21 ll.; good ta'līq; rubrications, and gilt 'unwāns on

ff. 1b, 2a, 242b, and 243, the latter standing at the beginning of the *Khātima*. No colophon or date. In A. H. 1246 it belonged to Muḥammad Bāqir b. Muḥammad 'Alī of Iṣfahān, then resident at Lucknow.]

1267 **Add. 3585**

سراج القارى المبتدى و تذكار المقرى المنتهى'

A work on the reading of the Qur'ān, entitled *Sirāju'l-Qāri'i'l-mubtadī wa tidhkāru'l-Muqri'i'l-muntahī*, by *Shaykh Abu'l-Baqā 'Alī b. 'Uthmān b. Muḥammad b. Aḥmad b. al-Ḥasan b. al-Qāsiḥ* (d. A. H. 801), beginning:—

قال الشيخ الإمام العالم العلّامة الحبر الفهّامه ابو البقا على . . . آلخ الحمد لله الّذى علّم القران و زيّن الانسان بنطق اللّسان فطوبى لمن يتلو كتاب اللّه حقّ تلاوته آلخ . . اما بعد' فانّ اسهل ما يتوصّل به الى علم القراآت من التصانيف المنظومات نظم الشيخ . . . ابى محمّد قاسم بن فيرّه ابن ابى القاسم خلف بن احمد الرعينى ثمّ الشاطبى من قصيدته اللّاميّة المنظومة من الضرب الثانى من البحر الطويل المنعوتة بحرز الامانى آلخ

Concerning the *Ḥirzu'l-Amānī* of *Shaykh Muḥammad Qāsim b. Fīrruh ash-Shāṭibī* (d. A. H. 590), on which this is a commentary, see *H. Kh.*, No. 4468 (where, on p. 44, this commentary is mentioned); *B. M. A. C.*[1], pp. 72, 73, &c. This work is based on the commentaries of *as-Sakhāwī*, *al-Fāsī*, *Abū Shāma*, *Ibn Jabbāra*, *al-Ja'barī*, and others. [Ff. 198 of 21·8 × 14·5 c. and 28 ll.; poor, coarse naskh; rubrications; not dated. The composition of the work was concluded on Thursday, Sha'bān 18, A. H. 759.]

1268 شذور الذهب فى معرفة كلام العرب' **Add. 3606**

Shudhūru'dh-dhahab fī ma'rifati Kalāmi'l-'Arab, a philological work by *Jamālu'd-Dīn b. Hishām* (d. A. H. 762).

See *H. Kh.*, No. 7434; *B. M. A. C.*[2], Nos. 971–973, p. 617. [Ff. 157 of 17·5 × 13·3 and 13 ll.; old and fairly good naskh, not uniform throughout; on f. 1[a] are various notes of ownership dated A. H. 1000 and subsequent years.]

1269 شرح المنهاج لنظام الشافعی، **Add. 3537**

A commentary on the *Minhāj* [*ul-wuṣūl ila 'ilmi'l-uṣūl*] of *Nāṣiru'd-Dīn 'Abdu'llāh* [here called *'Alī*] *b. 'Umar al-Bayḍāwī* (d. A. H. 685: see *H. Kh.*, No. 13261) by *Abū 'Abdi'llāh Muḥammad b. Aḥmad* entitled *Niḏhāmu'sh-Shāfi'ī*, beginning:—

الحمد لله الّذی فضّل نوع الانسان بمعرفة وجوده و تفضّل علیهم بسوابغ احسانه و جوده ...

The proper title of the work does not appear. [Ff. 191 of 17·7 × 11·3 c. and 15 ll.; good, clear naskh; rubrications, and text overlined with red; end of MS., including the colophon, missing.]

1270 شرح مختصر الهیئة للبرجندی، **Add. 3589**

A commentary on an astronomical treatise of *Naṣīru'd-Dīn Ṭūsī* (d. A. H. 672) by *'Abdu'l-'Alī b. Muḥammad b. al-Ḥusayn al-Birjandī* (who flourished about A. H. 930: see *B. M. A. C.*[2], No. 762, p. 521; Loth's *I. O. A. C.*, Nos. 742, 754, pp. 216, 219). Begins:—

الحمد لله الّذی خلق السموات و الارض و جعل الظلمات و النور ... آلخ و بعد ذلك جار فی صدری و دار فی خلدی ان اشرح مختصر الهیئة المنسوب الی الامام ... نصیر الحقّ و الملّة و الدّین محمّد الطوسی

[Ff. 309 of 18·0 × 12·5 c. and 19 ll.; fair naskh, not much posterior to the author's time; rubrications; numerous diagrams and marginal glosses.]

1271 شرح الوقاية المسمّاة باصلاح الوقاية **Add. 3604 Add. 3605**

A commentary on the *Wiqāya* of *Burhānu'sh-Sharī'a Maḥmūd* (see pp. 244–245 *supra*, No. 1213) by *Kamāl Pāshā-zāda* (d. A. H. 940), entitled *Iṣlāḥu'l-wiqāya*. See *H. Kh.*, No. 830; *B. M. A. C.*[1], p. 121. [The paging in the two volumes is continuous, vol. i containing ff. 1–265 (besides 2 unnumbered leaves of text and 4 of table of contents at the beginning), and vol. ii. ff. 266–610. The pages measure 20·3 × 12·1 c. and contain 15 ll.; fair nasta'līq; text overlined in red; defective at end; no date or colophon.]

1272 **Add. 1077**

الصحيح من اخبار المجتمع على صحّته البخارى و مسلم،

A collection of the Traditions in the authenticity of which al-Bukhārī and Muslim, the two great traditionists, concur. The two halves of the book appear to be transposed, for the beginning (on f. 6ᵇ) is quite abrupt, without heading, and there is a colophon on f. 185ᵃ, while f. 186ᵇ opens with the *Bismi'llāh*, followed by the section "On the religious views held by mankind before the Mission of the Prophet." [Ff. 228 of 20·6 × 15·6 c. and 22 ll.; fair Maghribī hand; rubrications; dated Dhu'l-Ḥijja, A. H. 1180; scribe, Muḥammad b. Muḥammad b. Aḥmad b. 'Āshūr al-Jazīrī.]

1273 **Qq. 245**

الصلح بين الاخوان في اباحة شرب الدّخان و غيره،

A volume containing three separate treatises. The *first* (ff. 1ᵇ–10ᵃ) has no title, and begins abruptly (f. 1ᵇ):—

امّا بعد، فهذه آيات النداء التى وقعت فى القران و هى احدى و ثلاثون آية آلخ

The verses from the Qur'ān are followed by excerpts from various works by *as-Suyūṭī* and others, headed فائدة or فائدة جليلة. The *second* (ff. 11ᵇ–20ᵃ) contains praises of the rose, narcissus, jessamine, violet and other flowers, partly

ascribed to *Shaykh Muṣṭafa As'ad al-Laqīmī*, partly drawn from the *Kitābu'l-Falāḥat*, the poems of *Shaykh 'Abdu'l-Ghanī b. Isma'īl an-Nābalūsī*, and other sources. The *third* (ff. 21^b–81^a) is a treatise on Tobacco-smoking by the last-mentioned Shaykh, written in A. H. 1092, and entitled *aṣ-Ṣulḥu bayna'l-ikhwān fī ibāḥati shurbi'd-dukhān*; see *B. M. A. C.*[1], p. 529. [Ff. 81 of 21·5 × 16·5 c. and 24 ll.; poor naskh; rubrications; not dated, but written after A. H. 1136, which date occurs on f. 18^a in the body of the text.]

1274 عمدة الحساب **Oo. 6. 55**

A treatise on Arithmetic, in Turkish, entitled *'Umdatu'l-Ḥisāb* (or *-Ḥussāb*), by *Naṣūḥ aṣ-Ṣalāḥī al-Miṭrāqī* (d. A. H. 940). See *H. Kh.*, No. 8312, beginning:—

الحمد لله الّذى عجز عن عدّ نعمه لسان القلم و قلم اللّسان، كما عجز عن حدّ كرمه بيان الرقم و رقم البيان آلخ

It is divided into two parts, of which the first (ff. 7^b–245^b) comprises 22 sections, and the second 50 problems, with their solutions. [Ff. 296 of 21·0 × 13·7 c. and 13 ll.; clearly and well written, chiefly in naskh, partly in ta'līq; rubrications; numerous diagrams; transcribed in A. H. 959. The chronogram تحفة الجديد (= A. H. 940) is given as representing the date of composition, which, it will be noticed, is identical with that assigned by Hājī Khalīfa as the year of the author's death.]

1275 غاية الاتقان فى تدبير بدن الانسان، **Add. 3532**

The Arabic work on Medicine, entitled *Ghāyatu'l-itqān fī tadbīri badani'l-Insān* (or, in the colophon, *fī 'ilmi'l-abdān*) by *Ṣāliḥ b. Naṣru'llāh of Aleppo* (d. A. H. 1080), in the recension of Yaḥyā Efendi (d. A. H. 1117). See *H. Kh.*, No. 8490. Begins:—

الحمد لله الّذى زيّن عقولنا بجواهر الحكم البديعه،

[Ff. 284 of 21·9 × 16·0 c. and 21 ll.; clear naskh; rubrications; full table of contents on ff. 2ᵃ–9ᵃ; dated A. H. 1263; scribe, Mullā Yā-sīn.]

1276 كامل الصناعة الطبّية، **Add. 3601**

The first part of the *Kāmilu's-Ṣanā'at*, a treatise on the Theory and Practice of Medicine, compiled by *'Alī b. al-'Abbās al-Majūsī* (d. A. H. 384) for 'Aḍudu'd-Dawla the Buwayhid prince (A. H. 338–372). See *H. Kh.*, No. 9734; Brockelmann's *Gesch. d. Arab. Litt.*, p. 237, No. 19; my translation of the *Chahār Maqāla* of *Nidhāmī-i-'Arūḍī-i-Samarqandī*, pp. 5, 110, 124 of the *tirage-à-part* (*J. R. A. S.* for July and October, 1899); Wüstenfeld's *Gesch. d. Arab. Aerzte*, p. 59, No. 117. Latin translations of the work were published at Venice (1492) and Leyden (1523). [This volume contains the first, or theoretical, part of the work, which consists of six *Maqālas* or Discourses, and is written for the most part in a fine, large naskh hand of the thirteenth or early fourteenth century of our era, though some leaves are supplied in a more modern hand. There are colophons at the end of each *Maqāla*, but no date or name of scribe. Ff. 290 of 26·0 × 18·2 c. and 19 ll. The first *Maqāla* is defective at the beginning, occupies ff. 1–62ᵃ, and contains 25 chapters; the second (ff. 62ᵇ–111ᵃ) contains 26 chapters; the third (ff. 111ᵇ–167ᵃ), 37 chapters; the fourth (ff. 167ᵇ–199ᵇ), 20 chapters; the fifth (ff. 200ᵇ–290ᵃ), 38 chapters. A note at the end in a bad modern hand states that the volume was at one time in the possession of one Ghulām 'Alī Khān the Physician.]

1277 كتاب المحن، **Qq. 235**

A Muslim Martyrology and Necrology, in five parts, entitled *Kitābu'l-Miḥan*, beginning quite abruptly, after the *Bismi'llāh*:—

حدثنی ابو جعفر تميم بن محمّد بن احمد الفروی قال ...
قال سيل النّبی صلّی اللّه عليه و سلّم ایّ النّاس اشدّ بلآء قال
الانبيآء ثم الامثل آلخ

The first notice is of the death of 'Umar b. al-Khaṭṭāb (f. 5[a]), the second of 'Uthmān b. 'Affān (f. 13[a]), the third of 'Alī (f. 19[b]), the fourth of Ṭalḥa, Zubayr, and 'Ammār b. Yāsir; the fifth of those slain on the "Day of the Camel" (f. 31[a]). The first part ends on f. 31[a], the second on f. 70[b], the third on f. 105[b], the fourth on f. 141[b], the fifth and last on f. 180[a] as follows:—

آخر الجزو الخامس و هو آخر كتاب المحن، كتبه افقر عباد الله الي عفوه . . . محمّد بن على بن راشد بن جابر البلبيسى . . . استنسخه الفقير . . . اسحق بن محمّد بن العادلى

The last notice (f. 179[b]) is headed:—

ذكر من حبسه محمّد بن عمر المروذى (*sic*) و ضربه

[Ff. 180 of 20·4 × 14·7 c. and 17 ll.; fine bold naskh, fairly ancient; not dated.]

1278 **Add. 3581**

كتاب الملل و النحل للشهرستانى (ترجمهء تركى)

The abridged Turkish translation of *Shahristānī's* well-known *Kitābu'l-milal wa'n-niḥal* by *Nūḥ b. Muṣṭafā* (d. A. H. 1070). See Rieu's *Turk. Cat.*, pp. 35–36. [Ff. 102 of 21·0 × 13·8 c. and 21 ll.; small, neat Turkish naskh; headings in larger script or in red; dated the end of Rabī' II, A. H. 1130.]

1279 كفاية التعليم فى صناعة التنجيم **Add. 3523**

An Arabic translation of the *Kifāyatu't-ta'līm fī ṣanā'ati't-tanjīm*, a work on Astronomy composed in Persian by *Dhahīru'd-Dīn Abu [l-Maḥāmid] Muḥammad b. Mas'ūd b. Muḥammad at-Turkī [az-Zakī,* according to *H. Kh.,] al-Ghaznawī*. See *H.Kh.*, No. 10779. The translator's name does not appear. Begins:—

الحمد لله الذى خلق سبع سموات طباقًا، . . . و بعد، لمّا
راقنى كتاب كفاية التعليم فى صناعة التنجيم تصنيف الخاجا
الامام الاجلّ و الاستاد الاكمل ظهير الحقّ و الدين آلخ

[Ff. 114 of 20·7 × 15·0 c. and 27 ll.; good modern naskh; rubrications; dated A.H. 1137; scribe, Khiṭāb b. Khamīs; written for 'Abdu'l-Fattāḥ Āghā Rasūl Āghā-zāda.]

1280 كفايهء مجاهديّه **Add. 3529**

A treatise on Medicine entitled *Kifāya-i-Mujāhidiyya*, by *Manṣūr b. Aḥmad b. Yūsuf b. Ilyās*. See Rieu's *Persian Catalogue*, pp. 470–471. A few other short tracts on medical subjects are added at the end of the volume. [Ff. 245 of 25·0 × 17·6 c. and 16 ll.; poor ta'līq; rubrications; dated, on f. 209[a], the middle of Dhu'l-Qa'da, A. H. 1036; scribe, Muḥammad 'Alī b. Nadhr 'Alī of Ardistān.]

1281 كلّيات طوفان، ديوان نيازى، **Add. 3531**

(1) The Persian poems of *Ṭūfān* and *Niyāzī*. The former include *qaṣīdas* (ff. 2[b]–33[a]), beginning:—

چو من دستيارى نباشد قلمرا، عطارد چه راند سياق رقمرا،

mathnawīs (ff. 33[a]–57[b]), beginning:—

در آغاز حمد تو اى ذو الجلال،
من و كلك و دل هر دو مانديم لال،

and two *qiṭ'as* (ff. 57[b]–62[a]). These are followed by an undated colophon.

(2) The *dīwān* of *Ṭūfān* (ff. 62[b]–89[b]), beginning:—

پيش تو كه جز غير ندارد گذر آنجا،
شايد چو بميرم رسد از من خبر آنجا،

The colophon (f. 89[b]) gives the scribe's name as Zaynu'l-'Ābidīn b. Āqā 'Alī, entitled *Nādhir-i-Karīm Khān-i-Zand*, and the date as A. H. 1233.

(3) The *dīwān* of *Niyāzī* (ff. 90[a]–154[a]), beginning:—

بیك کرشمه زلیخا وشی دل مارا،
چنان ربود که یوسف دل زلیخارا،

Concerning *Niyāzī* (d. A. H. 1188) see Rieu's *Persian Catalogue*, p. 718; and for *Ṭūfān* (d. A. H. 1190), *ibid.*, pp. 808, 813, and Rieu's *Persian Supplement*, No. 342, p. 214.

1282 **Add. 3603**

كنز الصّلاة فى كيفيّة الصّلاة للشيخ محمّد عقيله و غيره،

The *Kanzu'ṣ-ṣalāt fī kayfiyyati'ṣ-ṣalāt*, or "Treasury of Prayer," by *Shaykh Muḥammad 'Aqīla*, followed by a treatise on the Sinfulness of Dancing, by *Shaykh 'Abdu'l-Ghanī b. Shaykh Isma'īl an-Nābulūsī* (d. A. H. 1143). The first begins:—

الحمد لله المنزّه عن الحمد و الثنا فى غيب العما آلخ

and is divided into two chapters, of which the first comprises 8 and the second 15 sections. It occupies ff. 2[b]–23[a], and has no separate colophon. The second (ff. 24[b]–63[b]) begins:—

الحمد لله و سلام على عباده الّذين اصطفى، امّا بعد، فيقول شيخنا الوارث المحمّدى، و الخاتم الجامع الاحمدى، صاحب المقام القدسى و المشهد الانسى، الشيخ عبد الغنى بن الشيخ اسماعيل النابلسى الحنفى . . . قد جاءنى كتاب من بعض مشايخ الصوفيّة فى بلد من البلدان الاسلاميّة صورته وردت علينا اسئلة من بعض سخط الترك آلخ

and contains numerous traditions and opinions of eminent divines as to the unlawfulness of the religious dancing (رقص)

and music (سماع) of certain dervish orders. [Ff. 65 of 21·6 × 14·0 c. and 21 ll.; large, clear, good naskh, with rubrications; dated Tuesday at the end of Ṣafar, A. H. 1148; scribe, Muḥammad b. Shaykh 'Alī al-Khatīb al-Ḥamawī. The date on which the composition of the second treatise was completed is given as Friday, the 25th of Rajab, A. H. 1125.]

1283 لواقح الانوار فى طبقات الاخيار' **Add. 3602**

The *Lawāqiḥu'l-anwār fī ṭabaqāti'l-akhyār* by *Abu'l-Mawāhib 'Abdu'l-Wahhāb b. Aḥmad b. 'Alī b. Aḥmad ash-Sha'rānī al-Anṣārī* (d. A. H. 973). See *H. Kh.*, No. 11206; *B.M.A.C.*[1], pp. 179, 440; *V. C.*, ii, pp. 351–352; *L. C.*, ii, p. 300; iv, 282, &c. The date of composition is given at the end as in *H. Kh.*, viz. Rajab 25, A. H. 952. [Ff. 239 of 31·5 × 20·5 c. and 25 ll.; poor naskh; rubrications; name of scribe and date of transcription not given.]

1284 **Add. 3513**

مثنوىء معنوى (جلد سيم و جلد چهارم)

A fine old MS. (not dated, but, to judge by the writing, of the thirteenth or fourteenth century of our era) of the third and fourth books of the *Mathnawī* of *Jalālu'd-Dīn Rūmī*. [Ff. 245 of 22·5 × 15·6 c. and 19 ll.; fine, clear, ancient naskh; rubrications. Book iii occupies ff. 1–138, and Book iv ff. 139–245.]

1285 مختصر القدورى' **Add. 3512**

The *Mukhtaṣar*, or Compendium of Law, of *al-Qudūrī*. See *B. M. A. C.*[2], No. 274, p. 181, and references there given. [This MS. was brought from Chitrāl. It comprises ff. 169 of 21·5 × 15·0 c. and 13 ll.; clear but ungraceful naskh; rubrications; not dated.]

1286 مختصر القدورى **Oo. 6. 66**

Another very defective copy of the *Mukhtaṣar* of *al-Qudūrī*. See No. 1021 (p. 199) *supra*. This MS. lacks the beginning, and is marred by many lacunæ of varying extent.

[Ff. 67 of 18·2 × 13·5 c. and 15 ll.; fair naskh; rubrications; numerous interlinear glosses in Turkish; no date or colophon.]

1287 مصيبت نامهء فريد الدين عطّار، **Add. 3579**

A fine old copy (unfortunately defective at both ends) of the *Muṣībat-nāma* of *Shaykh Farīdu'd-Dīn 'Aṭṭār*, beginning:—

تا زبان از گرمی گفتم بسوخت،
گفت چون آتش جهان بر من فروخت،

The first complete section is that in praise of the Prophet, beginning:—

آنچ فرض عين نسل آدمست،
نعت صدر و بدر هر دو عالمست،

See Rieu's *P. C.*, pp. 576[b], iv; 578[b], ii; 816[b], iii, &c. [Ff. 200 of 26·0 × 17·8 c. and 19 ll.; written in good and ancient naskh (13th or 14th century of our era) on variously tinted paper; rubrications.]

1288 **Add. 3592**

مغارب الزمان لغروب الاشيآء فی العين و العيان،

Maghāribu'z-Zamān li-ghurūbi'l-ashyā fi'l-'āyn wa'l-'ayān, by *Shaykh Muḥammad b. Ṣāliḥ*, commonly called *Ibnu'l-Kātib*, or *Yāzijī-oghlu*. See *H.Kh.*, No. 12462, and cf. *V. C.*, iii, pp. 124–125; *L. C.*, iv, pp. 303–304; and No. 111 (pp. 17–18) *supra*. [Ff. 122 of 25·8 × 15·4 c. and 31 ll.; small, neat nasta'līq; gilt borders and rubrications; dated Ramaḍān, A. H. 1182; scribe, Ḥasan b. Muṣṭafā.]

1289 مغنی اللبيب عن كتب الاعاريب، **Add. 3541**

An extensive treatise on Arabic grammar, entitled *Mughni'l-Labīb 'an kutubi'l-a'ārīb*, by *Shaykh Jamālu'd-Dīn Abū Muḥammad 'Abdu'llāh b. Yūsuf*, commonly called *Ibn Hishām an-Naḥwī* ("the Grammarian"), who composed this

work in A.H. 756, and died in A.H. 762. See *H.Kh.*, No. 12496; *B.M.A C.*[1], p. 239; *B.M.A.C.*[2], pp. 618–619, Nos. 976–978. [Ff. 312 of 21·4 × 15·6 c. and 21 ll.; small, neat naskh; rubrications; not dated. A few other grammatical tracts follow the *Mughnī.*]

1290 مقامات الحريرى **Add. 3591**

Another complete copy of the *Maqāmāt of Ḥarīrī.* See Nos. 1088–1094, pp. 215–216 *supra.* [Ff. 132 of 29·2 × 19·6 c. and 20 ll.; fine, large Maghribī hand; not dated; scribe, Muḥammad b. 'Abdu'r-Raḥmān b. 'Alī b. Sulaymān.]

1291 مواهب عليّه **Add. 3587**

Another copy of vol. ii of the *Mawāhib-i-'Aliyya*, a well-known Persian commentary on the Qur'ān by *Ḥusayn al-Wā'idh al-Kāshifī*, extending from Sūra xix (the *Sūratu Maryam*) to the end. It concludes with the chronogram cited at p. 10 of Rieu's *Persian Catalogue*, giving the date of completion of the commentary as the 2nd of Shawwāl, A.H. 899. [Ff. 398 of 25·0 × 18·2 c. and 21 ll.; fair nasta'līq, of a date not much posterior to that of the author; rubrications; no date or colophon.]

1292 نزهة الارواح **Add. 3599**

The *Nuzhatu'l-Arwāḥ* of *Ḥusayn b. 'Ālim b. Abu'l-Ḥasan al-Ḥusaynī* (d. A.H. 718), a Ṣūfī work in mixed prose and verse. See *H.Kh.*, No. 13661; Rieu's *Persian Catalogue*, pp. 40 and 861[a]; *V.C.*, iii, pp. 418–419; Pertsch's *Berlin Persian Catalogue*, Nos. 253–257, pp. 292–294. [Ff. 113 of 17·4 × 11·5 c. and 13 ll.; good ta'līq; rubrications; dated Rajab 7, A.H. 1125; scribe, 'Arab Bābā b. Yār Muḥammad.]

1293 نهاية السول فى شرح منهاج الاصول' **Add. 3588**

Nihāyatu's-Sūl, a commentary on the *Minhāju'l-uṣūl* of the Qāḍī Nāṣiru'd-Dīn 'Abdu'llāh b. 'Umar al-Bayḍāwī, by *ash-Shaykh al-Iṣfahānī ash-Shāfi'ī.* See *H. Kh.*, Nos. 13261 and 14086. Begins abruptly:—

قوله اصول الفقه معرفة دلايل الفقه اجمالًا و كيفيّة الاستفادة منها و حال المستفيد س لمّا كان الخوض فى العلم مسبوقًا بتصوّره قدّم تعريف اصول الفقه آلخ

[Ff. 177 of 16·8 × 13·1 c. and 19 ll.; bad nasta'līq; no date or colophon.]

1294 **همايون نامه** **Add. 3596**

The *Humāyūn-nāma*, a Turkish version of the well-known Fables of Bidpay or Pilpay, translated from the Persian *Anwār-i-Suhaylī* by *'Alī b. Ṣāliḥ*, otherwise called *'Alī-i-Wāsi'*, d. A. H. 950. See Pertsch's *Berlin Turkish Catalogue*, Nos. 439–443, pp. 435–437. [Ff. 340 of 29·2 × 19·2 c. and 19 ll.; large, clear naskh; rubrications; not dated; scribe, 'Alī al-Khaṭīb.]

II. UNTITLED MANUSCRIPTS ARRANGED IN ORDER OF SUBJECTS ACCORDING TO THE SCHEME SET FORTH ON THE FOLLOWING PAGE.

I. Jewish and Christian Scriptures, Commentaries, Homilies, Prayers, etc.
  - i. Books of the Old and New Testaments, and excerpts therefrom.
  - ii. Christian Commentaries.
  - iii. Christian Offices, Liturgies, Homilies, Prayers, etc.
  - iv. Islāmo-Christian Controversy.

II. Muḥammadan Theology.
  - i. Exegetical and devotional Works.
  - ii. Mysticism.
  - iii. Ritual and Law.
  - iv. Ibāḍī Works.
  - v. Druze Works.

III. History and Biography.

IV. Geography and Topography.

V. Science.
  - i. Philosophy, Arithmetic, Astronomy and Calendars.
  - ii. Botany, Medicine and Gastronomy.
  - iii. Occult Sciences.
  - iv. Philology.
    - *a.* Dictionaries.
    - *b.* Grammars.
    - *c.* Arabic Philology and Proverbs.
    - *d.* Persian Philology.
    - *e.* Hindustānī Philology.
    - *f.* Calligraphy.

VI. Fermāns, Letters, Epistolary Manuals and State Papers.

VII. Poetry and Anthologies.

VIII. Stories, Anecdotes, Fables, etc.

IX. Manuscripts of Mixed Contents, Miscellanies, Collectanea, etc.

X. Collections of Letters, isolated letters, and fragments.

(I) JEWISH AND CHRISTIAN SCRIPTURES, COMMENTARIES, HOMILIES, PRAYERS, ETC.

(i) OLD AND NEW TESTAMENT BOOKS, AND EXCERPTS.

1295 *The Pentateuch in Arabic.* **Add. 3289**

A fine old copy of the Pentateuch, in Arabic, defective at beginning and end, beginning at Genesis i, 9, and ending with Deuteronomy xxxii, 51. [Ff. 246 of 25·5 × 16·7 c. and 17 ll.; fine, large, scholarly naskh; rubrications in margin; ff. 1^b–3^a and 244 in Syriac; pages numbered with Coptic figures; some few leaves missing. There is a colophon at the end of Leviticus (f. 149^a) dated the second of the month Thoth (توت), A. M. 1054 = A. D. 1338.] For full description, see the forthcoming *Syriac Catalogue*, pp. 939–943.

1296 **Add. 236**

The Books of Job, Proverbs, Ecclesiastes, the Song of Solomon and Isaiah, in Arabic.

[Ff. 154 of 36·2 × 24·1 c. and 15 ll.; large, good naskh; pointed; rubrications; not dated.]

1297 **Kk. 6. 3**

The Books of Joshua, Judges, Ruth and Samuel, in Arabic.

[Ff. 214 = pp. 428 of 16·0 × 12·2 c. and 13 ll.; large, clear naskh; rubrications; not dated.]

1298 **Add. 3044**

The Books of Joshua, Judges, Samuel, Kings, Ruth, and Chronicles, in Arabic.

[Ff. 230 of 25·4 × 17·0 c. and 19 ll.; good, large naskh; rubrications; dated the year 1071 of the Martyrs = A. H. 756 = A. D. 1355. The MS. appears to have been priced by Quaritch at £25.]

1299 **Add. 454**

The Book of Zechariah in Coptic and Arabic.

[Ff. 40 of 16·3 × 11·6 c. and about 20 ll. The paragraphs of Coptic and Arabic follow one another alternately. The latter is written in fair naskh. No date.]

1300 **Add. 680**

The Book of the Wisdom of Jesus the son of Sirach, or Ecclesiasticus, in Arabic.

[Ff. 76 = pp. 152 of 15·7 × 10·7 c. and 13 ll.; good naskh; rubrications; not dated; contains the book-plates of Awrangzīb ʻĀlamgīr, A. H. 1069; and Ṣafdar Jang, A. H. 1253.]

1301 **Add. 1045**

The Parable of the Prodigal Son, in Arabic (Luke xv, 11–32), followed by the *Story of Joseph and his brethren* (Genesis xxxvii, xxxix–xlv).

[Ff. 18 of 25·0 × 16·0 c. and 13 ll.; fair taʻlīq; rubrications; no date or colophon; many corrections in the margin.]

1302 **Add. 1905**

The first four chapters of the *Gospel of St Mark*, in Arabic. [Ff. 8 (ff. 7–8 blank) of 20·2 × 14·7 c. and 17 ll.; legible modern naskh; no colophon. Endorsed in pencil by Petermann "*Anfang einer arab. Uebersetzung des Evang. Marki.*"]

1303 **Add. 3508**

A manuscript containing the *four Gospels* in Arabic, to each of which is prefixed a Preface and Table of Contents. [Ff. 186 of 11·0 × 7·9 c. and 16 ll.; poor naskh; rubrications; dated Saturday the 23rd of Baramhāt, A. M. 1527 = A. D. 1811.]

[For the *Psalms of David* see above, Nos. 1038–1044, s.v. مزامير; and for other copies of the *Gospels, Acts and Epistles*, Nos. 67–76, s.v. انجيل.]

(ii) CHRISTIAN COMMENTARIES.

1304, 1305 **Add. 459**
Add. 460

The Commentary of St Chrysostom on the Gospel of St John.

The work comprises 88 Discourses (مقالة) and 88 Homilies (موعظة), of which 47 of each are contained in the first volume; and was translated from the Greek into Arabic by *'Abdu'llāh b. al-Faḍl al-Anṭākī*. [**Add. 459** comprises 416 pp. = 208 ff. of 40·4 × 27·4 c. and 28 ll.; **Add. 460**, pp. 392 = ff. 196 of 40·7 × 27·4 c. and 28 ll.; large, clear, good naskh; rubrications; tables of contents prefixed to each volume; scribe, Ayyūb b. Anṭūn Mubārak. The first volume is dated the end of Nīsān (April), A. D. 1843; the second, the end of the first Tashrīn (October) of the same year. Transcribed in Cairo.]

1306 **Add. 453**

A Commentary on the Revelation of St John, in Arabic.

The Commentary is interspersed with the text, which is adorned with a few coloured illustrations of the various portents, rude, but not without a certain dash. The commentator's name does not appear. The work seems to be identical with that described at p. 13 of *B. M. A. C.*[2], No. 16. [Ff. 102 of 15·2 × 10·5 c. and 12 ll.; good naskh; rubrications; dated the year 1187 of the Martyrs (A. D. 1471).]

(iii) CHRISTIAN OFFICES, LITURGIES, HOMILIES, PRAYERS, ETC.

1307 *A Book of Prayers.* **Dd. 6. 52**

This MS. contains prayers, benedictions, graces and doxologies by St Chrysostom, St John of Damascus, Jacob of Serūg, &c. [Ff. 84 of 15·5 × 10·4 c. and 15 ll.; good naskh; rubrications; not dated.]

1308 **Ee. 6. 36**

Dogmata Ecclesiæ Coptorum. (Confessions of the Fathers.)

This volume, bought in Cairo in July 1650 by Edward Abbott, is described in a note in the purchaser's hand as "containing divers catholique opinions of St Chrysostom, Cyril, and other of the Fathers received by the Church of the Copts, with other extravagant opinions of their own." It contains statements of doctrine as to the Trinity, the Incarnation, &c., and doctrinal homilies. [Ff. 180 of 19·6 × 13·5 c. and 15 ll.; large, fairly clear naskh; rubrications; dated Shawwāl, A. H. 999.]

1309 *Prayer-book.* **Ll. 6. 32**

A Coptic prayer-book with rubrications in Arabic, in a very fragmentary condition. There are ten separate fragments (ff. 2–3, 6–7, 10–19, 20–27, 28–44, 48–67, 68–75, 76–79, 80–89, and 90–99), separated, as a rule, by one or more blank leaves. Bound up with these is a small book of Christian prayers in Arabic, comprising ff. 8 of 7·3 × 5·3 c. and 7 ll.; clumsy naskh; rubrications. [The larger part of the MS., which formerly bore the class-mark ⌗ A. b. 22, comprises ff. 101 of 15·0 × 10·8 c. and 13–15 ll.]

1310 *The English Church Liturgy, in Arabic.* **Add. 251**

[Ff. 114 of 23·1 × 17·8 c. and 11 ll.; large, good naskh; not dated.]

1311 قوانين الرسل ' **Add. 452**

Seven books of St Clement's *Constitutions of the Apostles.* [Pp. 156 = ff. 78 of 18·4 × 11·9 c. and 14 ll.; good, clear naskh; rubrications, not dated. Bought in Cairo in March, 1844.]

1312 *Prayer-book.* **Add. 457**

A collection of Coptic and Arabic prayers, occupying about 70 ff. of 16·8 × 11·8 c.

1313 قوانين الرسل، Add. 3017

Canons of the Apostles (*Qawānīnu'r-Rusul*), a collection of prayers for use on different occasions and festivals of the Coptic Church, translated from the Coptic into Arabic, in seven books. A complete table of contents is prefixed. [Ff. 82 of 13·9 × 10·5 c. and 14 ll.; good, clear naskh; rubrications. At the end is a colophon stating that this copy was made in Cairo in December 1838 by a scribe named Ayyūb from the original draft of the translation into Arabic from the Coptic. Begins:—

بسم الله القوى، هولاء قوانين آباينا القديسين الرسل الذى لربّنا يسوع المسيح الّذين وضعوهم فى الكنيسة، افرحوا ايّها البنون و البنات باسم ربّنا يسوع المسيح، قال يوحنا و متى و بطرس و اندراوس و فيلبس و سمعون و يعقوب و ناثانائيل و ثوما و كيفا و برتولوماوس و يهوذا اخو يعقوب كامر ربّنا يسوع المسيح مخلصنا لنجتمع مع بعضنا بعضٍ اوصانا قبل ان نقسم الكور علينا قايلاً آلخ

1314 *Book of Creeds.* Add. 3018

A book of creeds, in Coptic and Arabic, beginning with that called Μυσταγωγία (المسطوغوجيا), "the confession of faith taught by Our Lord and God Jesus Christ to His disciples, to be recited by believers before Mass." The Coptic occupies the left portion of the page, the Arabic, the right; and the paging is from left to right. [Ff. 22, or 40 written pages, of 16·5 × 12 c. and 13 ll.; plain modern writing; punctuation in red; not dated.] At the end is the following note in English:—"The Apostolic Creed is not known by the Copts, they ascribe to them" [i.e. the Apostles] "the first creed of this book, which is used at grand festivals and called *Masturuhiyah*."

1315 **Add. 3214**

Canons, Homilies, Prayers, Exhortations, and Legends.

The volume is defective at beginning and end, and other pages are missing here and there. It now consists of ff. 190 of 18·4 × 12·8 c. and 15 ll.; poor but legible naskh; rubrications; one rude picture of an angel with a drawn sword on f. 129b. The general contents are as follows: ff. 1–41, Confessions and Canons of the Fathers; ff. 42–55, Questions (14) on Christian Doctrine and Practice, with their answers; ff. 56–82, Doxologies (تسبحة); ff. 83–93, Sermon (see No. 1155 above); ff. 94–165, the Legend of Maximus and Domatius, the sons of King Leo (لاوُن), and the Holy Macarius of Egypt, ending with the twenty-seven wonders; ff. 166–190, the Life of John, Patriarch of Alexandria, narrated under 28 heads (راس).

1316 **Add. 3294**

كتاب النفس، كتاب عن قيامة الاجساد، كتاب فى
خلق الملائكة، و غيره،

A large volume containing six treatises, translated into Arabic from Syriac, on subjects connected with Christian Philosophy, of which the first four and the last are by Moses bar Kēphā, called in Arabic Mūsā Ibnu'l-Ḥajar (see f. 158a, title), concerning whom see Wright's *Syriac Literature* (London, 1894), while the fifth is by John, bishop of Dārā. It contains:—

I. The first *Maqāla*, or Discourse (ff. 4a–61b), on the Soul (فى شأن النفس الناطقة), in sixty-five sections, beginning:—

الفرع الاوّل فى انّه بكم نوع تقال النفس و عن اىّ نفس
نحن غرضنا فى هذا الكتاب، انّ النفس معادلة الاسم و بانحا
كثيرة تقال فى الكتاب و طبعًا و عادةً آلخ

II. The second *Maqāla* (ff. 63a–105b) on the Resurrection of the Body, beginning:—

المقالة الثانية عن قيامة الاجساد، الفصل الاوّل، فى آراء معلّمين الاراطقة عن قيامة الاجساد، انّ المعلّمين الاراطقة منهم قالوا انّ القيامة حقّ آلخ

Ends:—

كمل الكتاب الثانى و المقالة الثانية عن قيامة الاجساد،

III. A treatise on the Creation of the Angels (ff. 106ª–132ª) in fifty-four sections, of which a table of contents occupies ff. 106ª–107ª.

IV. A treatise on the Celestial Hierarchy, in sixteen chapters (ff. 132ᵇ–149ª).

V. A treatise on the Devils, in twenty-two sections, composed by Bishop John of Dārā (ff. 149ᵇ–157ᵇ).

VI. A treatise on Paradise, in two parts, of which the first (f. 158ª) contains twenty-eight sections, and the second (f. 213ª), seven, the last being defective at the end.

[Ff. 217 of 33·0 × 22·0 c. and 28 ll.; large, clear, modern naskh; not dated; rubrications.] See also the forthcoming *Syriac Catalogue*, p. 975.

1317 **Add. 3453**

A collection of Christian works, comprising:—

I. The Refutation of Eutychius (Sa'īd b. Batrīq) by Severus Ibnu'l-Muqaffa', Bishop of Ashmūnīn (ff. 1ª–45ᵇ), beginning, after the usual Christian form of the Bismi'llāh:—

نبتدى بعون اللّه و حسن ارشاده بكتب مقالة الاب الطوبانى انبا ساويرس اسقف الاشمونين المعروف قبل رهبانيّته بابن المقفّع فى الردّ على سعيد بن بطريق فيما نسبه الى اليعاقبة من الخلل و تبيين ما ارتكبه عليهم من التحامل و شرح الامانة قبل الافتراق و بعده ذكر المجامع و من كان السبب فيها و هو الموفّق لمعرفة ذلك و العمل به برحمته آمين، قال قد سالتك ايّها الاخ المؤمن المغبوط انار اللّه عينى عقلك آلخ

Dated Thursday in the month of بَرْمُودَة (Φαρμουθι), A. M. 1272 (= A. D. 1556). From a table of contents (partly obliterated by damp) occupying f. 48[a], the remainder of the volume, which is defective at the end, appears to have contained originally seven treatises. Of these the following are extant:—

II. A discourse in forty-eight sections composed by the priest Buṭrus... (remainder of name obliterated) for the Bishop of Ikhmīm انبا يوشاب (ff. 48[b]–57[b]), dated Wednesday, the 17th of Παχων A. M. 976 (= A. D. 1260), on the Fundamental Dogmas of Christianity, described by the writer as follows:—

مقالة وجيزة اللفظ و المعنى جميعًا مشتملة على اصول الاعتقاد عارية عن الحجّة و الاستدلال مشتملة على ما لا بدّ منه من الاعتقاد'

III. A discourse on Ethics and Morality (ff. 58[a]–77[b]), composed for the same Bishop, apparently by the same author, beginning:—

قد كان الاب الاسقف انبا يوشاب قد سألنى ان انظم له مختصرًا يتعلّق بتهذيب النفس فى العمليّات تلو ما نظمته له فى اصول الاعتقاد'

IV. A discourse on the teachings of Philosophy (تعاليم روحانيّة و اقوال فلسفيّة), defective at the beginning and end (ff. 78[a]–116[b]). The remainder of the volume appears to be missing. [Ff. 118 of 20·1 × 15·0 c. and 13–17 ll.; good, clear, large naskh; rubrications.]

1318 *Christian prayer-book.* **Add. 3217**

A collection of Christian prayers, creeds, catechisms, &c., including a dissertation on the Seven Sacraments, prayers to the Virgin Mary and for Communion. [Ff. 38 of 15·7 × 10·6 c. and 11 ll.; good naskh; rubrications; not dated.]

1319 *Christian prayer-book.* **Add. 3223**

A collection of Christian prayers, doxologies, &c. [Ff. 290 of 8·3 × 5·4 c. and 8 ll.; poor naskh; punctuation in red; incomplete at end; not dated.]

1320 **Add. 3267**

Lectionary, according to the usage of the Church of Rome.

The MS., written for Padre Bonaventura (البادرى بوناونتورا), begins, after the *Bismi'l-Ab, wa'l-Ibn, wa'r-Rūḥi'l-Qudusi'l-Wāḥid*, as follows:—

نبتدى بعون اللّه تعالى و حسن توفيقه بنسخ كتاب الاناجيل و الرسايل الّتى تقرى فى الحدود و الاعياد فى وقت القدايس فى الكنيسة المقدّسة الرومانيّة الرسوليّة القاتولقيه،

[Ff. 156 = pp. 312 of 21·2 × 16·3 c. and 17 ll.; fair naskh; rubrications; not dated. From a note in the hand of Lee of Hartwell, dated Jan. 5, 1831, the MS. seems to have come from the Library of Lord Guilford from Corfu.]

1321 قوانين الرسل، **Add. 3288**

Confessions of the Fathers, followed by 64 other extracts of a theological character, beginning, after the *Bismi'l-Ab*, &c.:—

فهرسة ممّا جمع فى هذا الكتاب المبارك من اعتراف الابآء معلّمى الكنيسة الواحدة الجامعة الرسوليّة و شرح اعتقاد كلّ واحد منهم فى الامانة المقدّسة ممّا نطق به الروح القدس على السنتهم فى الثالوث المقدّس و تجسّد الكلمة احد الاقانيم و فى الاتّحاد و الردّ.

For full description of contents, see the forthcoming *Syriac Catalogue*, pp. 909–939.

[Ff. 228 of 31·0 × 22·5 c. and 21 ll. large, clear, fairly

good naskh; rubrications, dated Tuesday the 22nd of Thoth = the 19th of Aylūl (September), A.H. 1466 of the Martyrs (= A.D. 1750); scribe, Solomon John Isaac (شليمن يوحنا يساك).

1322 *Fragment of a Christian Martyrology.* **Add. 1884[1]**

[Ff. 8, of which ff. 4–6 are missing, of 20·6 × 15·0 c. and 17 ll.; fair naskh; rubrications. The dates of the martyrdoms commemorated extend from the 3rd to the 12th of Tashrīn the second (November) in the portion before the lacuna. In the portion following it no dates occur.]

1323 **Add. 2900**

"*Original accounts of the Papal Missions in Syria and their work among the Jacobites of Aleppo, commencing* A.D. 1749," entitled:—

بيان تواريخ مختصرة الذى صارت على زمانى انا الفقير عبد

صغير.. عازار' مبداها من سـنـه ٢٠٦٠ يونانيه المرافقه سـنـه ١٧٤٩ مسيحيه'

It is endorsed (in Badger's hand?) "given to me at Aleppo by Na'ûm 'Azâr, a descendant of the writer, in 1845." [Ff. 8 of 31·1 × 21·7 c. and about 42 ll.; poor and rather illiterate naskh.]

(iv) ISLĀMO-CHRISTIAN CONTROVERSY.

1324, 1325 **Add. 567**
Add. 1044

Controversial tracts on the respective merits of Islām and Christianity, composed by *Mr Henry Martyn* on the one hand, and *Mullā Muḥammad Riḍā* of Hamadān on the other (in Persian), together with *Mīrzā Ibrāhīm's* Apology for Islām (in Arabic).

See for full description of these MSS. and others of a similar character, *P.C.*, Nos. vii–xii, pp. 7–13; and Nos. 30 and 913, 914 *supra*.

(II) MUḤAMMADAN THEOLOGY.

(i) EXEGETICAL AND DEVOTIONAL WORKS.

1326 **Dd. 3. 81**

A prayer, in Arabic, beginning:—

اللهمّ انّى اتوسّل اليك و اتوجّه اليك و ملائكتك و حملة عرشك و بانبيائك و بحرمة اولئك و اعلام دينك ان تهب لى سرّاً من اسرار اولئك آلخ

[Ff. 6 of 14·1 × 9·9 c. and 10 ll.; fair naskh; no date or colophon.]

1327 **Dd. 3. 82**

A prayer, in Arabic, beginning:—

يا الله الاعلى اللّهمّ يا نور سيّد القدرة يا هو هامة عافية الخير يا اله الاوّلين و الآخرين يا الله يا الرحمن يا الرحيم آلخ

[Ff. 12 of 10·2 × 10·0 c. and 5 ll.; large, fair naskh; no colophon.]

1328 **Dd. 11. 7[3,4]**

For general description of this MS., see Nos. 310, 441, and 448 *supra*. Of the remaining portion, ff. 40–51 contain Arabic prayers, with traditions concerning their use and origin, while ff. 52–77 contain the Testament of the Prophet to ʻAlī b. Abī Ṭālib.

1329 **Dd. 12. 5**

A collection of prayers and religious formulæ in Arabic, with explanations in Turkish and Persian. See *P. C.*, No. cxxxii, pp. 217–218.

1330 **Dd. 12. 12**

A Turkish work on religious belief and doctrine, wanting title, author's name, and, apparently, beginning, for it commences abruptly :—

طبيب حاذق بلكل و فهم ايلكل اوّلا فرض واجب هر شخصه اولدر كم حق تعالينك برلكنه اقرار ايليه و ثانيا محمّد مصطفىنك صلعم رسالتنه اعتراف ايليه آلخ

The book presents no clear arrangement and no intelligible division into chapters. [Ff. 91 of 15·0 × 10·2 c. and 13 ll.; slovenly naskh; Arabic citations overlined in red; not dated; scribe, 'Abdu'llāh b. Muḥammad.]

1331 **Dd. 12. 71**

A prayer, or series of prayers, in Arabic, followed by one page (7 lines) of Turkish. The prayer begins, after the *Bismi'llāh* :—

الحمد لله اللّهمّ لك حمداً يوافى نعمك و يكافى مزيدك نحمدك بجميع محامدك كلّها منها ما علمنا و منها ما لم نعلم، آلخ

[Ff. 12 of 19·0 × 12·0 c. and 13 ll.; good naskh; pointed; rubrications; not dated.]

1332 **Dd. 15. 3**

A number of prayers, with Turkish explanations, and, at the end, a few magical squares. The MS. is defective at the beginning. The first heading (f. 7a) is :— هذا دعاء مستجاب; the next (f. 16b):— هذا دعاء الفهم; the next (f. 18a):— هذا دعاء مقدّس, &c. [Ff. 185 of 10·7 × 7·2 c. and 7 ll.; fair nasta'līq; rubrications; no date or colophon.]

1333 **Dd. 15. 7²**

A number of prayers, with such titles as :— دعاء اسم اعظم,

دعاء اسماء الحسنى, &c.; also prayers for obtaining various specific objects, such as the removal of diseases. [Ff. 93 (of which the first portion, comprising ff. 1–9, has been described under No. 530 *supra*) of 10·1 × 6·9 c. and 7 ll.; poor naskh; rubrications; no date or colophon.]

1334 **Dd. 15. 8**

A small volume, written in a Maghribī hand, and decorated here and there with rude ʻunwāns, containing prayers, charms, amulets, &c. [Ff. 112 of 6·4 × 7·0 c. and 6 ll.; dated Monday the 15th of Rabīʻ I, A. H. 1004.]

1335 **Ii. 6. 46²**

For general description of MS., see Nos. 99 and 711 *supra*. Of the remaining portion, ff. 9–24 contain various prayers and a *fāl-nāma*, while ff. 29–50 are blank.

1336 **Kk. 6. 35¹**

Prayers (اوراد) for the different days of the week and other seasons. [Ff. 84, of which this portion contains ff. 43, of 15·6 × 10·8 c. and 9 ll.; clear but ill-formed naskh; no date or colophon.]

1337 **Ll. 5. 29**

A Turkish Reading-book and Manual of Devotion, beginning with the isolated letters of the alphabet and their combinations (ff. $1–18^a$), which are followed by simple sentences (proverbs and verses, ff. $18^b–26$), and concluding with instructions for performing the different prayers and the text of the said prayers. [Ff. 58 of 20·7 × 14·5 c. and 9 ll.; good Turkish naskh; rubrications; no date or colophon.]

1338 **Ll. 6. 26**

A collection of prayers, with explanations in Turkish, defective at beginning and end. Most of the prayers have specific titles, such as دعاء اسم اعظم, دعاء مولى, &c. [The original pagination, including blank pages, runs up to p. 216,

but in its present state the MS. actually contains only ff. 85 of 14·6 × 10·2 c. and 8 ll.; poor naskh; rubrications; some pages almost obliterated; no colophon.]

1339 **Ll. 6. 27[1]**

A collection of prayers, beginning with one to be used in sea-fights (دعاء حرب البحر). [The MS., comprising altogether ff. 118, consists of four parts, of which parts 2 and 3 have been described above under Nos. 1207 and 1210. The first portion contains 24 written leaves (pp. 48) of 14·7 × 10·5 c. and 7 ll.; good, clear naskh; rubrications; some marginal notes and additions; no colophon. The last (4th) part (ff. 110ª–112ª) contains one or two more prayers, with Turkish explanations.]

1340 **Add. 3200**

Eighteen leaves (of 16·3 × 20·2 c. and 9 ll.) from a Moorish prayer-book, of which each pair only are continuous.

1341 **Add. 3499**

An African Qur'ān, apparently incomplete, and mixed up with fragments of other religious works, hopelessly disarranged, in a cow-skin wallet or case. There are about 296 leaves (of 20·3 × 15·8 c. and, in most parts, about 10 ll. to the page), most of which are entirely detached, so that, since in addition to this the catch-words are often wanting, it would require an amount of time and labour altogether disproportionate to the result to arrange them in order. It is, moreover, very doubtful whether all the leaves are extant. Leaves from different books in different African hands (all very coarse and bad) are commingled.

1342 **Add. 3501**

An African prayer-book in a leather case fastening with a leather thong. It consists of several different parts, and comprises in all 138 ff. of 11·2 × 8·3 c. and 7 ll.; large, coarse, clear African hand, rubrications and pointing in red; no date or title. The first portion begins with an account of the *Rijālu'l-ghayb*. The contents, however, are chiefly prayers.

1343 **Add. 3502**

Another leather case containing fragmentary African MSS., the first portion (ff. 13 of 16·4 × 13·0 c. and 15 ll.) on the Names of God and their virtues, with some magical squares, &c.; the second, part of a work on Alchemy (for it ends تمت الكيميا), comprising ff. 44 of 11·0 × 11·2 c. and 8 ll.; the third, 18 loose leaves, mostly of different sizes, from various works of a devotional or magical character.

1344 **Add. 3503**

Ff. 51 of 22·1 × 16·3 c. and 13 ll., separated by many lacunæ, from a MS. taken from the ruins of Bona by Major Charles Jenkinson in Nov. 1897. The work is too defective to be identified, but is of a religious character, though it appears to contain traditions of the Prophet rather than prayers.

1345 الادعية الشريفة **Add. 3577**

A small Shī'ite prayer-book, entitled in the colophon *al-Ad'iyatu'sh-Sharīfa.* The prayers are in Arabic, the headings and instructions (written in red) in Persian. Begins:—

تعقيب نماز صبح، اللّهمّ انّى اصبحْتُ اُشْهِدُكَ و كفى بك شهيداً آلخ

[Ff. 48 of 16·2 × 10·4 c. and 9 ll.; good naskh with rubrications; dated A.H. 1233; scribe, Ḥasan al-Khwānsārī.]

(ii) MYSTICISM.

1346 **Dd. 6. 64**

A Turkish mystical treatise on the Knowledge of God and the mystic doctrine, defective at end, entitled on the first leaf, in a hand different from that in which the MS. is written, *Risāla-i-Rūm Efendi*, and beginning:—

الحمد لله آلخ .... بوندن صكره طالب حق اولنلره معلوم اوله كه تكرى تعالى قران عظيمنده و ما خلقت الجنّ و الانس الّا ليعبدون ديو بيورمشدر آلخ

[Ff. 52 of 16·0 × 10·9 c. and 11 ll.; fair naskh; not dated.]

1347 **Add. 3257**

A collection of tracts by *Jalālu'd-Dīn 'Abdu'r-Raḥmān as-Suyūṭī*, to wit:—

(1) *al-Hay'atu's-saniyya fi'l-hay'ati's-saniyya* (ff. 1b–24b). See *B.M.A.C.*², No. 1226¹, p. 782.

(2) *Risālatu'l-Kashf 'an mujāwazati hādhihi'l-ummati'l-alf* (ff. 24b–30b). See *V.C.*, vol. iii, pp. 97–98.

(3) *ad-Daraju'l-munīfa fi'l-Ābā'i'sh-sharīfa* (ff. 30b–39b). See *H.Kh.*, No. 5047.

(4) *Tazyīnu'l-arā'ik fī irsāli'n-Nabī ila'l-Malā'ik* (ff. 40a–48a). See *H.Kh.*, No. 2961.

(5) *Inbāhu'l-adhkiyā li-ḥayāti'l-Anbiyā* (ff. 48a–56b). See *H.Kh.*, No. 1290.

(6) *Tuḥfatu'l-julasā fī Rūyati'llāhi'n-Nisā* (ff. 56b–59b). See *H.Kh.*, No. 2570.

(7) *Kitābu'l-muḥarrar fī qawlihi ta'āla 'li-yaghfir laka 'llāhu mā taqaddama min dhanbika wa mā ta'akhkhar'* (ff. 60a–63a).

(8) Answers of Ibn Ḥajar to questions addressed to him as to the manner in which the turban should be worn (ff. 63b–64b).

(9) A commentary by *Shaykh Abu'l-'Abbās Aḥmad Shihābu'd-Dīn ar-Ramlī al-Anṣārī* on the *Sittīn Mas'ila* ("Sixty questions") of *Shaykh Abu'l-'Abbās Aḥmad az-Zāhid* (ff. 65b–77b).

(10) *Kitābu't-Ṭīb wa'l-qawli'l-mukhtār fi'l-ma'thūr mina'd-da'wāt wa'l-adhkār* by *as-Suyūṭī* (ff. 78a–110b).

(11) Commentary on the *Sūratu'l-Fātiḥa* (ff. 111^a–159^b), beginning abruptly :—

سورة الفاتحة و لها احد و عشرون اسماء الاوّل فاتحة الكتاب آلخ

(12) Miscellaneous jottings in Turkish and Arabic (ff. 160^a–163^b).

(13) *al-Mu'īn 'ala fi'li Sunnati't-talqīn* (ff. 163^b–170^b), by *Shaykh Abū Isḥāq Ibrāhīm b. Muḥammad b. Maḥmūd ash-Shāfi'ī*, called *an-Nājī*.

(14) Answer of the *Shaykhu'l-Islām al-Kamālī Abu'l-Ma'ālī Muḥammad b. Abī Sharīf* to a question addressed to him in the year A. H. 881 as to whether it is lawful for the inhabitants of a city visited by the Plague to flee from it (ff. 173^b–181^a), followed by 20 questions touching a form of prayer prescribed by the Prophet for use against the plague (ff. 181^a–185^a).

[Ff. 186 of 17·0 × 13·0 c. and 12–25 ll.; different hands; a colophon on f. 63^a states that the first 7 tracts were transcribed in A. H. 999 by Yūsuf b. Aḥmad b. Ibrāhīm an-Nābulūsī.]

(iii) RITUAL AND LAW.

1348 **Dd. 9. 49**

A treatise on Muḥammadan Ritual and Law in Spanish, written in the Arabic character, entitled *El breve Compendio de nuestra Santa Ley es-sonna, que acoblo* (? *acabo*) *el honrado sabidor al-Faqī* (sic) *del Jāmi'a de los Moslimes de Cuadrata, que se llamaba Virey* (?) *de Ramiño*:—

اَل بَارَابَا كُمْبَانْدِيه دَا نُوَاشْتَرَ شَنْتَ لاَىْ السُنَّة كَا اَكُبلَه اَل اُنْرَدُ شَبِدُرْ الفقى (*sic*) دَالَلجَمْعَه دَا لُش مُسْلمَاش دَا كَدْرَاتَا كَا شَا لَمَبَ بَرَىْ دَا رَامِنْجَه،

[Ff. 253 of 28·5 × 21·2 c. and 23 ll.; Moorish hand, fully pointed; followed by table of contents. There is a Latin note at the top of the first page notifying the gift of the MS. in March, A.D. 1703, by Engelbertus van Engelen to Henry Sike.]

1349 **Dd. 11. 20¹⁻³**

Of this MS. ff. 71–100 and 103–147 have already been described under Nos. 97, 759 *supra*. The volume is fitly designated in a note bound in between the first two pages as "Liber juridicus nonnullis in locis mutilus, Turcicè," but the remaining contents are in the main as follows:—

(i) Eight unnumbered leaves at the beginning, containing fragments of two legal works, the second of which comprises sections v–xv of a Turkish law-book.

(ii) [Ff. 2–30.] The first chapter of another Turkish legal treatise, beginning:—

باب اوّل در[ت] فصل اوزرینه اولب جنایات مقابلنده اولان جرم و سیاست بیاننده وضع اولنان فصل اوّل، زنایه متعلّق جرم بیان ایدر(?) بر مسلمان زنا قلسه آلخ

It ends with the beginning of the fifth section, headed:—

فصل خامس، افلاقلر احوالن بیان ایدر، تمّت، صورت عرض نامه . . .

(iii) [Ff. 31–70.] Forms of legal documents in Arabic, with Turkish headings, beginning:—

نقل شهادت لدعوى الدين، الحمد لوليّه و الصلوة على نبيّه محمّد و آله، و بعد فالسبب الداعى بتحرير هذا الكتاب الشرعى هو انّه شهد للنقل و التحويل آلخ

1350 **Dd. 11. 28**

Forms and specimens of legal documents, contracts, &c. (دفتر صكوك), collected and arranged by *Muḥammad b. Darvīsh*

Muḥammad, commonly called *Thibātī*, of Adrianople, in 10 chapters, as follows:—

باب اوّل، نکاح و طلاق و خلع و رضاع و آکا متعلّق اولان بیاننده،

باب ثانی، عتاق و تدبیر و کتابت و آکا متعلّق بیاننده،

باب ثالث، نصب وصی و فروض نفقه و آکا متعلّق بیاننده،

باب رابع، مبایعات و معاملات و هبه و رهن و دیعت و عاریت و اجارات و آکا متعلّق بیاننده،

باب خامس، وکالت و کفالت حواله و مضاربه و آکا متعلّق بیاننده،

باب سادس، اقرار و دعوی و شهادت و شرکت و مزارعه و مساقات و صلح و ابرا و اکا متعلّق بیاننده،

باب سابع، دیت و قصاص و کشف و آکا متعلّق بیاننده،

باب ثامن، کشف مرمت و آکا متعلّق بیاننده،

باب تاسع، نقل شهادات و اسلوب ظهریّه بیاننده،

باب عاشر، انواع وقفیّه و استبدال عروض و توجهه جهات و بعض صورت بیاننده،

These are followed by a number of *fatwās*, &c. (ff. 166ª–202). [Ff. 203 of 20·4 × 14·3 c. and 21 ll.; good nasta'līq; dated the 28th of Rabī' I, A. H. 1063; scribe, Aḥmad b. 'Alī of Constantinople.]

1351 **Ff. 5. 3**

A disintegrated and fragmentary volume, broken by many lacunæ, and without beginning or end, of a work on Jurisprudence. It comprises about 226 separate leaves, of which seldom more than a dozen are continuous. The leaves measure 25·5 × 15·7 c. and contain 15 ll.; fair naskh.

1352 **Ll. 6. 9**

A volume containing four separate treatises (some of them defective), viz.:—

(1) Part of a commentary on the portions of a work on Jurisprudence dealing with Purification and Prayer, defective at the beginning (ff. 1–19).

(2) A treatise on the reading of the Qur'ān (ff. 21–29), beginning:—

اعلم بانّ قرآة القران على خمسة مراتب آلخ

(3) The *Mi'at 'āmil* ("Hundred particles") of *'Abdu'l-Qāhir b. 'Abdu'r-Raḥmān al-Jurjānī* (ff. 30–38), defective at end.

(4) Fragment of a Compendium of Musulmān Law and Ritual, defective at beginning and end (ff. 39–52).

[Ff. 52 of 18·4 × 13·7 c.; various hands; slovenly writing; not dated.]

1353 **Add. 265**

A work on Jurisprudence and Ritual, beginning abruptly:—

كتاب الطهارة، قال اللّه تعالى يا ايّها الّذين آمنوا اذا قمتم الى الصلوة آلخ

[Ff. 214 of 20·6 × 15·0 c. and 11 lines of text, with an equal number of Turkish interlinear translation; dated Rabī' I, A. H. 1002.]

(iv) IBĀḌĪ BOOKS.

1354 **Add. 2896**

A work in 63 chapters, dealing with various points of Ibāḍī Law, obtained in Zanzibar by Sir John Kirk, Sept. 16, 1873. A full table of contents, occupying ff. 2^b–5^b, begins as follows:—

باب ١، فى المساجد و احكامها و ما يجوز منها و ما لا يجوز و فى اموالها و ما يجوز للوكلآء فيها و ما لا يجوز و ما اشبه ذلك،

The proper title of the work appears to be *Kitābu Kanzi'l-Adīb wa Sulāfati'l-Labīb.* [Ff. 395 of 22·0 × 16·2 c. and 13 ll.; large, coarse naskh; rubrications; no date or colophon.]

1355 **Add. 3238**

A treatise on the Sects in 'Omān and other matters, written in reply to seven questions propounded by *Shaykh Sa'īd b. Shaykh Khalfān*, by *Shaykh 'Abdu'r-Raḥmān Nāṣir b. Abī Binhān*, beginning, after the brief doxology:—

اما بعد، فقد وصلنى كتابك ايّها الشيخ السامى بالشرف الباذخ و الفضل الشامخ على سمآء كيوان سعيد بن الشيخ خلفان قدّس الله سرّك و نوّر فكرك و عظم قدرك و شرح بالاسلام صدرك آلخ

The seven questions are as follows: (1) Whether all the people of 'Omān are Ibāḍīs, or not; if not, what is the cause of the existence of the other sects, and how many sects there are; what is the distribution of the Ibāḍīs through the Muḥammadan world; and whether the Ibāḍīs of 'Omān are a single sect or not? (2) What are the ceremonies observed by the Ibāḍīs at birth and death? (3) Whether or no coffee is lawful amongst the Ibāḍīs? (4) What other sects most closely resemble the Ibāḍīs? (5) In what religious questions the Ibāḍīs differ [from such sects]. (6) Concerning the angels Hārūt and Mārūt. (7) On the meaning of the verse concerning the blessing of the Prophet. [Ff. 28 of 21·5 × 15·4 c. and 18 ll.; poor naskh; rubrications; scribe, 'Alī b. Sālim b. Hāshil as-Sa'dī; no date.]

(v) DRUZE BOOKS.

1356 **Add. 788**

A volume containing the following Druze writings:—

(1) *Munājātu Waliyyi'l-Ḥaqq* (ff. 1^a–11^b), followed by two other prayers. See de Sacy's *Exposé de la Religion des Druzes*, vol. i, p. ccccIxxvii, Nos. 15, 16.

(2) *at-Taqdīs, du'ā'u'ṣ-Ṣādiqīn* (ff. 11^b–12^b). *Exposé, loc. cit.*, No. 17.

(3) *Dhikru ma'rifati'l-Imām*, &c. (ff. 12^b–13^b). *Exposé, loc. cit.*, No. 18.

(4) *Risālatu't-taḥdhīr wa't-tanbīh* (ff. 13^b–16^b). *Exposé*, p. ccccclxxviii, No. 19.

(5) *al-I'dhār wa'l-indhār* (ff. 16^b–19^a). *Exposé, loc. cit.*, No. 20.

(6) *Risālatu'l-Ghayba* (ff. 19^a–25^b). *Exposé*, p. ccccclxxix, No. 21.

(7) *Taqsīmu'l-'ulūm* (ff. 25^b–41^a). *Exposé, loc. cit.*, No. 22.

(8) *Risālatu'z-Zinād* (ff. 41^a–48^b). *Exposé, loc. cit.*, No. 23.

(9) *Risālatu'sh-Sham'a* (ff. 48^b–55^b). *Exposé*, p. ccccclxxx, No. 24.

(10) *ar-Rushd wa'l-Hidāya* (ff. 55^b–63^b). *Exposé, loc. cit.*, No. 25.

(11) *Shi'ru'n-Nafs* (ff. 64^a–66^b). *Exposé*, p. ccccclxxxi, No. 26.

[Ff. 66 of 16·3 × 12·9 c. and 11 ll.; large, clear naskh, but some portions are in a smaller and different hand; rubrications; not dated.]

1357 **Add. 789**

A volume, uniform with the last, containing:—

(1) *ar-Risālatu'd-Dāmigha*, &c. (ff. 1–11^b). *Exposé*, vol. i, p. ccccclxxi, No. xv.

(2) *ar-Riḍā wa't-Taslīm* (ff. 11^b–20^a). *Exposé*, p. ccccclxxii, No. xvi.

(3) *Risālatu't-Tanzīh* (ff. 20^a–29^a). *Exposé, loc. cit.*, No. xvii.

(4) *Risālatu'n-Nisā al-Kabīra* (ff. 29^a–35^b). *Exposé*, p. ccccclxxiii, No. xviii.

(5) *Nuskhatu-Sijjili 'l-Mujtabā* (ff. 39^b–40^b). *Exposé*, p. ccccclxxiv, No. xx.

(6) *Taqlīdu'r-Riḍā* (ff. 40^b–44^a). *Exposé, loc. cit.*, No. xxi.

(7) *Taqlīdu'l-Muqtanā* (ff. 44ª–48ª). *Exposé, loc. cit.*, No. xxii.

(8) *Mukātabat ila ahli Kadhyati'l-Bayḍā* (ff. 48ª–48ᵇ). *Exposé*, p. ccccl xxv, No. xxiii.

(9) *Risālatu'l-Anṣinā* (ff. 48ᵇ–49ᵇ). *Exposé, loc. cit.*, No. xxiv.

(10) *Sharṭu'l-Imām* (ff. 49ᵇ–51ª). *Exposé, loc. cit.*, No. xxv.

(11) *ar-Risālat ila Waliyyi'l-'ahd* (ff. 51ᵇ–52ᵇ). *Exposé*, p. ccccl xxvi, No. xxvi.

(12) *Risālatu Khumār b. Jaysh* (ff. 52ᵇ–54ª). *Exposé, loc. cit.*, No. xxvii.

(13) *ar-Risālatu'l-munfadhat ila'l-Qāḍī* (ff. 54ª–55ᵇ). *Exposé, loc. cit.*, No. xxviii.

[Ff. 55 of 16·8 × 12·4 c. and 15 ll.; large, clear naskh; rubrications; not dated.]

1358 **Add. 1902¹⁻⁵**

Five Petermann fragments, all having reference to the Druzes and Nuṣayrīs, viz.:—

(1) = Pet. 20. A tract of ff. 24 of 20·2 × 14·6 c. and 19 ll., containing a Succinct History of the Druzes down to the author's time, i.e. the latter half of the 13th century of the Hijra, entitled *Ḥallu'r-rumūz fī uṣūli ṭā'ifati'd-Durūz*, beginning:—

الحمد لله الهادى الى الصواب من لا ربّ غيره و لا معبوداً سواه، امّا بعد، فقد طلب منّى بعض الاحباب تحرير رسالةٍ موجزةٍ فى ايضاح اصل طائفة الدروز و معتقداتها و زمن ابتدائها و كيفيّة احوالها و ما هى عليه فى عصرنا الحاضر و كميّة عدد اشخاصها فاجبتُ لمطلوبه بهذه الرسالة آلخ

(2) = Pet. 24. Forty-seven questions about the Druzes by Julius Petermann, and the answers to them of Hājī Nashāqa, in Arabic, entitled:—

اسئلة السيّد يوليوس بترمان البرلينى و الاجوبة عليها،

[Ff. 8 of 20·0 × 14·6 c. and 32 ll.; small, neat Syrian *ruq'a*; not dated.]

(3) = Pet. 22. The German original of Petermann's questions, entitled *Fragen an Neschâka*. [Ff. 2 of 17·5 × 10·5 c.]

(4) = Pet. 25. Thirty-six questions about the *Nuṣayrīs*, drawn up by Petermann, and translated into Arabic. They conclude with a general enquiry about the other sects existing in Syria, especially the *Isma'īlīs*, *Shamsiyyūn* and *Yazīdīs*, and are headed :—

ترجمة سؤالات جناب سينور يوليوس بتيرمان البرلينى'

[F. 1 of 29·4 × 20·5 c. Clear but unformed naskh.]

(5) = Pet. 25². Thirty-six questions about the *Nuṣayrīs*, differing slightly from the above. Also in Arabic. Entitled :—

علم السؤالات فيما يخصّ طائفة النصيريّة

[Ff. 1½ of 24·4 × 20·6 c. and about 29 ll. Clear but ill-formed naskh.]

1359 **Add. 3155**

The fac-simile made for de Sacy (see *Exposé*, vol. i, p. ccccxcvi) of the Bodleian MS. No. 398, of which the contents (43 pieces in all) are described at pp. ccccxcvii–dxiv of de Sacy's *Exposé*, *q.v.* [Ff. 219 of 22·6 × 18·0 c. (this includes the mounts to which the fac-similes are attached) and 13 ll.; large, clear naskh; rubrications; no date.]

1360 **Add. 3156**

Another collection of Druze tracts, comprising (save for some lacunæ) Nos. 8–41 of the Bodleian MS. (*Exposé*, pp. d–dxiii). The MS., according to a pencil note on f. 1ᵇ, was "captured from a Druze *Khulweh* near Hasbeiyah in 1844, and bought at an auction in Damascus, June 1858." [Ff. 76 (ff. 9, 40, 47, 58, 68 missing) of 21·3 × 15·0 c. and 15 ll.; good naskh; rubrications; not dated.]

1361 **Add. 761**

Another collection of Druze tracts, comprising Nos. 1–14 of de Sacy (*loc. cit.*, pp. ccccIxvi–cccclxx), and agreeing in contents with MS. No. 1580 of the Bibliothèque Nationale. [Ff. 196 of 15·3 × 9·8 c. and 11 ll.; large, clear naskh; rubrications; not dated.]

1362 **Add. 782**

Another collection of 13 Druze tracts, comprising Nos. lvi–lxviii of de Sacy (*Exposé de la Religion des Druzes*, vol. i, pp. ccccxc–ccccxciv), and corresponding as to contents with MS. No. 1583 of the Bibliothèque Nationale. [Ff. 82 of 21·2 × 15·9 c. and 13 ll.; fair, clearly-written naskh; rubrications; not dated.]

1363 **Add. 792**

Another collection of Druze tracts, comprising Nos. 1–14 of de Sacy, and agreeing in contents with Add. 761 (No. 1361 *supra*). [Ff. 121 of 18·4 × 14·5 c. and 15 ll.; large, good, clear naskh; rubrications; not dated.]

1364 **Add. 3431**

Another collection of Druze tracts, comprising Nos. xv–xl of de Sacy (*Exposé*, pp. cccclxxi–cccclxxxi), and agreeing in contents with the MS. No. 1581 of the Bibliothèque Nationale. [Ff. 154 of 18·6 × 11·8 c. and 13 ll.; large, clear, unformed naskh, quite modern; rubrications; not dated.]

1365 **Add. 3432**

Another collection of Druze tracts, comprising Nos. 1–14 of de Sacy, and corresponding in contents with Nos. 1361 and 1363 above. [Ff. 111 of 19·3 × 14·5 c. and 15 ll.; large, good naskh; rubrications; not dated.]

1366 **Add. 3481**

Another collection of Druze tracts, comprising the 15 pieces contained in No. 1582 of the Bibliothèque Nationale

(de Sacy's *Exposé*, pp. ccccLxxxv–ccccLxxxix, Nos. xli–lv). [Ff. 92 of 20·2 × 15·2 c. and 15 ll.; large, clear naskh; rubrications; pointed; no date or colophon. A pencil note on the inside of the cover states that the MS. was "presented by an Arab chief to a Captain of Marines at Beyrout, 1845." The name of the Captain and other particulars written in ink on the last page below the colophon have been carefully erased, leaving only the words—"Captain......Beyrout, 1845." The erasure includes the greater part of the contents of two lines.]

(III) HISTORY AND BIOGRAPHY.

1367 **Dd. 11. 32**

A volume of miscellaneous contents, comprising:—(1) Selections of Persian and Turkish poetry (ff. 1–36ª). (2) A treatise in Turkish on the various calendars and methods of computing time, entitled *Tawārīkh-i-'Ālī Efendī* (ff. 36ᵇ–45ª). (3) More Turkish and Persian poems (ff. 45ᵇ–61). (4) A short history, in Turkish, of the Prophets, from Adam to Muḥammad (ff. 62ᵇ–77ᵇ), immediately followed by another, or a continuation of the same treatise, entitled *Tawārīkh-i-Anbiyā*, continuing the narrative from the time of Muḥammad to A. H. 961. This latter portion (ff. 77ᵇ–140ª) contains a brief general history of the earlier Muḥammadan dynasties, and a fuller account of the Ottoman sultans down to the time of Sulaymān I. (5) A number of astronomical, astrological, and chronological tables, magical formulæ and the like (ff. 151–171). [Ff. 171 of 20·1 × 13·5 c., in various naskh and ta'līq hands, with a variable number of lines to the page. The first leaf bears in English the date July 13, 1681.]

1368 **Dd. 12. 4**

An account of the *Life of Maḥmūd Pāshā Qaṣṣāb-zāda*, in Turkish, beginning:—

محمود پاشا زمان سیاهتندن (*sic*) وفاتنه دکین واقع اولان
احوال شریفلریدر که آلخ

Cf. Rieu's *Turkish Catalogue*, pp. 217–218. [Ff. 28 of 17·8 × 10·5 c. and 17 ll.; clear naskh; dated the 25th of Dhu'l-Qa'da, A.H. 1044.]

1369 **Oo. 6. 74**

A manuscript-book of Mr Chappelow's, containing notes on nearly a hundred Arabic authors, and entitled *De Scriptoribus quibusdam Arabicis*, in Latin. These notes occupy wholly or in part 110 pages. A number of pages in the middle of the volume are left blank, while 16 pp. at the end contain part of a translation into Arabic of the order for Morning Prayer according to the Church of England. The pages measure 19·2 × 16·0 c.

1370 **Qq. 7**

A History of the Egyptian campaign of Napoleon Bonaparte, in Arabic, beginning:—

نبتدى بعون اللّه تعالى و حسن توفيقه بكتاب تواريخ ظهور المشيخة الفرنساويّة و ذكر تملّكها فى الديار المصريّة' فاتحة الكتاب' بسم اللّه الحىّ القيّوم الابدى الازلى الدايم السرمدى الواحد الاحد الفرد الصمد الذى لا ربّ غيره آلخ

The events described occupy a period of 3 years, from Muḥarram, A.H. 1213 (June–July, A.D. 1798) to Rabī' II, A.H. 1216 (Aug.–Sept., A.D. 1801). [Pp. 184 = ff. 92 of 29·9 × 21·4 c. and 24 ll.; fair naskh; rubrications; dated the beginning of Shawwāl, A.H. 1225 (Oct. 30, A.D. 1810).]

1371 **Add. 280**

A History of the Turks in Egypt, from A.H. 1105–1158, defective both at beginning and end. In its present condition it comprises ff. 168 of 22·0 × 16·3 c. and 17 ll.; large, fairly good naskh; rubrications. Begins abruptly:—

.. و تع فى ايّام دولت الباشاوات الآتية مصر بامر سلاطين آل عثمان و اعزّهم الاوّل السلطان محمّد خان آلخ

1372 **Add. 567^{6}**

A short notice of the life of Mullā Muḥammad Riḍā of Hamadān, one of the Persian doctors who replied to Mr Henry Martyn's attacks on Islām, written by Mīrzā Muḥammad Ṣāliḥ, Private Secretary to H.R.H. 'Abbās Mīrzā, for Dr Samuel Lee. See *P. C.*, No. x, 6; p. 12.

1373 **Add. 1898^{1}**

A few short extracts, made by Petermann, from the *Samaritan Chronicle* compiled in A. H. 756 for the High-priest Finhas by *Abu'l-Fatḥ b. Abi'l-Ḥasan as-Sāmirī ad-Danafī.* See *B. M. A. C.*^{2}, Nos. 53 and 54, pp. 35–36. [Ff. 8 of 15·0 × 10·0 c. and about 25 ll.]

1374 **Add. 2634**

A Genealogical Roll of Arab Tribes, in four pieces, of which the ends are for the most part so torn and frayed that it is impossible to say whether they are continuous or not. The width is between 14 and 14½ inches throughout; the length of the longest piece is about 18 feet; of the next, 16 feet; of the third, between 10 and 11 feet; while the shortest and most tattered is only about 5 feet long. The writing is a large, bad, sprawling naskh, the headings being written in a lighter-coloured ink.

1375 **Add. 3210**

A general history, in Arabic, from the beginning of the world to about A.D. 1260, by *Abu'l-Faraj Gregorius*, better known as Bar-Hebræus, bearing on the first page the following inscription:—"The Mekteb Zebenee of Gregorius Abool Furuj, translated from the original Syriac into Arabic, from the original existing in the Library of Deyr Zaaferan near Mardin by Escoff Stephan of Jezireh, in 1865. The original Syriac work is very incomplete. Most important lacunæ exist, as is shewn in this translation. A perfect copy exists, I am told, with the Jacobites at Damascus. Diarbekr, August, 1865, J. G. Taylor." The work appears to be an Arabic version of the ܟܬܒܐ ܕ ܡܟܬܒܢܘܬ ܙܒܢܐ (*Kěthâbhâ dhě makh-*

tĕbhânûth zabhnê), edited in Syriac by Bruns and Kirsch, with Latin translation, 1789. It contains a number of genealogical and chronological tables. [Ff. 178 (115^b–178 and several smaller groups of pages blank) of 34·4 × 24·8 c. and 40 ll.; small, neat ruq'a; rubrications; copious pencil annotations in English in the margins.]

(IV) GEOGRAPHY AND TOPOGRAPHY.

1376 **Dd. 11. 14**

"Tres libri, de templis Meccæ, Medinæ et Hierosolym: et eorum visitatione," viz.:—

(1) A Turkish work in ten chapters on Mecca, its history, topography and antiquities; and on the Rites of the Pilgrimage by *Muḥammad al-Yamanī*, beginning:—

الحمد لله الّذی جعلنا اُمّةً لحبیبه محمّدٍ علیه الصلوة و السلام و اقبلنا لصحّة عبودیّتنا آلخ

(2) A similar work, also in ten chapters, on Medina, beginning:—

الحمد لله ربّ العالمین و الصلوة و السّلام علی خیر خلقه سیّدنا محمّدٍ و آله و صحبه اجمعین' قچانك فضایل مکّدن فارغ اولندیسه شمدی شروع اولندی فضایل مدینیه آلخ

(3) A similar work, also in ten chapters, on Jerusalem, beginning, after the doxology:—

قچانك فضایل مدیندن فارغ اولندیسه شُرع اُولنْدِ شمدی فضایل بیت المقدَس آلخ

[Ff. 108 of 20·2 × 14·0 c. and 11 ll., of which the *first* part occupies ff. 1–30^a; the *second*, ff. 30^b–63^a; and the *third*, ff. 63^a–107^a. Fair naskh, pointed, rubrications. Not dated. Scribe, Yūsuf b. 'Abdu'llāh.]

1377 **Add. 443**

A list of Moorish place-names, with the meaning (where such could be ascertained) and four various transcriptions or Europeanised forms of each, the whole forming 6 columns, 3 on one page, and 3 on the page opposite, beginning :—

"*Selhin. Sallee-holy. Sallee. Salí. Selkin.* سَلْحِينْ"

[Ff. 23 of 36·0 × 23·3 c. and 14 ll. The MS. contains a mere list of names, arranged in no apparent order, and without any geographical particulars.]

1378 **Add. 1074**

"Nomenclature des Villages de toutes les Provinces de l'Egypte. An 1802 ou 10 de la Rque. Transcript par le Citoyen Delaporte, Membre de la Commission des Arts de l'Egypte." The MS. comprises pp. 172 of 31·5 × 22·0 c. and 21 ll. Each page is written in 2 columns, the Arabic names on the right, the French transcription on the left. The provinces (*wilāyāt*) are in the following order :—(1) *Sharqiyya* (p. 1); (2) *Manṣūra* (p. 19); (3) *Qalyūb* (p. 37); (4) *Buḥayra* (p. 45); (5) *Aṭfīhiyya* (p. 61); (6) *Gharbiyya* (p. 65); (7) *Manūfiyya* (p. 91); (8) *Girgé* (p. 109); (9) *Manfalūṭiyya* (p. 117); (10) *Fayyūm* (p. 121); (11) *Bahnasā* (p. 126); (12) *Ashmūnīn* (p. 139); (13) *Gīzé* (p. 145); (14) *Ashnā* (p. 151); (15) *Asyūṭ* (p. 155); (16) *Qanā* (p. 163); and a continuation of Girgé (No. 8 *supra*).

1379 **Add. 3272**

"Transcripts from Bodleian MSS. respecting the History of Abyssinia, from Costard's papers." These transcripts fill ff. 48 (of 16·1 × 10·1 c. and 16–20 ll.), and represent extracts (numbered 8, 10 and 11, comprising ff. 1–24, 25–36, and 37–48 respectively) from three different works, of which the first begins :—

هذه كانت من سبى جيش ابرهة صاحب الفيل آلخ

the second :—

لقول بعضهم شعر، يا حبوش انتم حلاوة، يا قناديل الذهب،
كم ملكتم من سلاطين، كم قتلتم من عرب،

the third, though marked No. 11, appears to run straight on from No. 10, the same poem being continued across from f. 36ᵇ to f. 37ᵃ. The writing is clear, and fairly good for a European. Most of the leaves have previously been used for Greek and Latin translations and compositions, so that generally only one side of them is used for these transcripts.

(V) SCIENCE.

(i) Astronomy and Calendars.

1380 **Dd. 4. 14³**

Fragments of different calendars, Arab, Syrian, Greek, &c. [For description of MS., see No. 250 *supra*. This portion occupies ff. 252–254.]

1381 **Dd. 10. 8**

A calendar of the Syrian months from Ādhar (March) to Shubāṭ (February), with their correspondences with the Muḥammadan months, accompanied by some explanatory notes in Turkish, and a few cabalistic squares and magical formulæ. [Ff. 9 of 24·2 × 15·9 c.; main entries in naskh; notes in margin; rubrications. The dates A. H. 1011, 1012, 1060, 1082 and 1091 occur on f. 2ᵇ.]

1382 **Add. 288**

A Turkish Almanac or Calendar-roll, measuring 11·4 c. in width and about 140 c. in length, and containing thirteen panels or compartments and an illuminated gilt ʻunwān. According to a colophon inside the flap, it was transcribed in A. H. 1216 by Sulaymān called Ḥikmatī, and as rules are

given at the end for finding the direction of the *qibla* in Constantinople and the adjacent countries, it may be presumed to have been transcribed there. It is written in a very neat, small naskh, and has illuminations and rubrications throughout.

1383 **Add. 2902**

A small Almanac, or Calendar, of the Coptic months and festivals, with other chronological memoranda, comprising ff. 8 of 13·5 × 11·0 c., and described in a pencil note on the cover as written by one Ḥusayn Yaḥyā. Each month occupies a page, the page being ruled in seven columns, of which the first (on the right) gives the dates, and the others the times of the following seasons of each day:— عشا, امساك, فجر, شروق, ظهر, and عصر. The memoranda are in the margin. The handwriting is a neat Turkish naskh; rubrications; dated A. H. 1244.

1384 **Add. 3527**

A treatise on Astrology, in Persian, by Ḥusayn b. ʻAlī al-Bayhaqī al-Kāshifī, wanting the first leaf, and followed by several astrological tables. Begins, after the doxology, which is missing:—

چنین گوید فقیر حقیر حسین بن علی البیهقی المشهور بالکاشفی، امده الله باللطف الخفی، که چون بمدد و دستیاری رفیق توفیق و پایمردی معادن تحقیق شش رساله که آثار انوار آن احاطهء جهات ستّه نموده در علم نجوم ساخته و پرداخته شد آلخ

This is followed (ff. 183ᵇ–211) by another treatise on "deduction" (استخراج) by Muḥammad Amīn b. Ḥasan ʻAlī, which is again followed by tables. [Ff. 224 of 17·6 × 11·5 c. and 19 ll.; small, neat taʻlīq, with rubrications in first part; poorer taʻlīq in latter part; the date A. H. 1014 is given in the colophon on f. 150ᵃ.]

(ii) Botany, Medicine and Gastronomy.

1385 **Ee. 5. 7**

"Botanicum antiquum," a series of coloured drawings of plants and (at the end) a few reptiles and insects, with their names in Hebrew, Greek, Arabic, and, in some cases, Turkish. The versos of the pages are blank. The title-page bears the following inscription:—"Botanicum antiquum Græcum-Hebræum-Arabicum-Turcicum. Smyrnâ Asiæ portabatur, anno MDCLXXXII." There is also a book-plate inscribed, "Ex dono D[ni]. Thomæ Adams, benedictæ memoriæ, Militis et Baronetti, Fundatoris Lecturæ Arabicæ." The book contains no descriptions or remarks. [Ff. 385 of 33·0 × 23·2 c.]

1386 **Dd. 12. 1**

A collection of Arabic works on Medicine, described as "Galeni commentarius (Arabicus) in quosdam libros Hippocratis." There is also a running super-commentary by 'Alī [b. Riḍwān]. The *first book* begins in the middle of the second *Maqāla* (dealing with parturition and gynæcology). The colophon of this and the title of the next *Maqāla* run as follows:—

تمّت تعاليق المقالة الثانية من كتاب الاجنه لبقراط تفسير جالينوس،

المقالة الثالثة من تعاليق كتاب الاجنه لبقراط تفسير جالينوس،

قوبلت بالاصل بخطّ المؤلّف رحمه الله و المسلمين اجمعين،

A note of 'Alī (further described as b. Riḍwān on f. 21ᵃ), the Arabic translator, on f. 18ᵇ mentions a case which he saw in Egypt in A. H. 426 (= A. D. 1035). The *second book* (f. 22ᵃ) is the كتاب طبيعة الانسان of Galen. This is followed (f. 34ᵇ) by (3) the كتاب الاسابيع of Hippocrates, with comm. of Galen; this in turn (f. 36ᵃ) by (4) the كتاب الامراض البلديّة; this (f. 37ᵃ) by (5) the كتاب البلدان و المياه و الاهوية لابقراط. On f. 50ᵇ are enumerated 12 of Hippocrates's works, viz.:—

١ كتابه فى الاجنه، ٢ كتابه فى طبيعة الانسان، ٣ كتاب الاهوية، ٤ كتاب الفصول، ٥ كتاب تقدمة المعرفة، ٦ كتاب الامراض الحادّه، ٧ كتاب اوجاع النسا، ٨ كتاب الامراض الوافدة، ٩ كتاب الاخلاط، ١٠ كتاب الغذا، ١١ قاطيطريون، ١٢ كتاب الجراحات،

This is followed by (6) Notes on the *Kitābu'l-Fuṣūl* of Hippocrates (ff. 51–83ᵃ) in seven sections; (7) Notes (تعاليق) on the *Kitābu Taqdimatu'l-Ma'rifat* of Hippocrates (ff. 83ᵇ–97ᵇ) in three sections; (8) Notes on Hippocrates's work on Acute Diseases (ff. 98ᵃ–112ᵃ) in three sections; (9) Notes on Hippocrates's work on the Diseases of Women (ff. 113ᵃ–127ᵃ); (10) Notes on the كتاب ابيديميا, or Treatise on Epidemic Diseases (ff. 127ᵇ–196ᵇ) in eight sections; (11) A Treatise on the Weights and Measures used in Medicine by عيسى بن ماسه (ff. 197ᵃ–197ᵇ); (12) Notes on Hippocrates's *Kitābu'l-akhlāṭ* (ff. 198ᵃ–213ᵇ); (13) Notes on the *Kitābu'l-Ghidhā* of Hippocrates (ff. 214ᵃ–226ᵇ); (14) Notes on the كتاب قاطيطريون of Hippocrates (ff. 226ᵇ–241ᵃ). Concerning the Arabic translator and commentator, Abu'l-Ḥasan 'Alī b. Riḍwān, see Wüstenfeld's *Geschichte d. Arabischen Aerzte* (Göttingen, 1840), No. 138, pp. 80–82. He died in A. H. 453 or 460 (A. D. 1061 or 1068). [Ff. 244 of 18·3 × 13·0 c. and 17 ll.; large, good old naskh of thirteenth or fourteenth century; rubrications; not dated.]

1387 **Gg. 5. 28**

A fragment of a work on Materia Medica, consisting of a few leaves only, beginning abruptly in the middle of Maqāla i with the words—عشر مثقالاً لبن الخشخاش و هو الافيون, and extending to Maqāla xi. There is no colophon, but the writing is ancient, probably about the thirteenth century. [Ff. 21 of 24·3 × 17·0 c. and 23 ll.; fair naskh, overlinings in red.] The fragment is probably from the *Qarābādīn* of *Badru'd-Dīn al-Qalānisī*: see *B.M.A.C.*², No. 796, 1, pp. 540–541.

1388 **Add. 301**

Part (Maqālas iii–xii) of a work on Medicine, which appears, from the colophons at the end of several sections, to be entitled *Uṣūlu'l-jawāhiri'l-maknūna wa'l-'ulūmi'l-makhzūna.* The author's name has been purposely obliterated in part wherever it occurs. So far as legible, it appears to read *Muḥammad b. 'Umar* (?) *b. Muḥammad b. ad-Dāya* (?). The MS., dated A. H. 600, is written in a very fine old naskh, and contains ff. 127 of 24·8 × 18·0 c. and 15 ll.; rubrications. It begins :—

القول فى الفال و الزجر على راى الهند يشبهون الادمى بالعالم الاكبر يعنون الفلك، زعموا ان كلّ شى من جسد الانسان لا . . . وا من المشاكلة لشى من اجزاء العالم آلخ

Maqāla iii, which discusses the influences of the days, months and seasons, celestial signs, such as rainbows, comets, eclipses, and the like, ends on f. 36ª. It is followed by chapters on hygiene (f. 36ᵇ), مواليد السنة (f. 38ᵇ), pathology (f. 81ᵇ), symptoms (f. 109ª), on the purchase of slaves, and the signs of health in them (f. 117ª), on physical signs, and especially on the indications afforded by the urine.

1389 **Add. 3196**

A volume containing a number of medical prescriptions and culinary recipes, in Persian. See *P.C.*, No. cccxlii, pp. xxxix–xl.

1390 **Add. 3511**

Another treatise on Medicine, including many prayers and magical formulæ, &c., which seems to be the work of a disciple of *Shaykh Dā'ūd al-Anṭākī* (see Nos. 1242–1244 *supra*), whose name is mentioned in the preface. Begins, after the doxology :—

هذا آخر ما وقع اعين الناظرين عليه و اشتهر نقصها بالتصريح و الاشارة اليه آلخ

[Ff. 116 of 25·3 × 17·9 c. and 31 ll.; good, clear, modern naskh; rubrications; no date or colophon.]

1391 **Add. 3516**

Part (chapters xiii–xlii) of a comprehensive work on Medicine, of which the greater portion at any rate appears to be by Muḥammad ibn Zakariyyā ar-Rāzī. Sundry separate treatises and monographs by him, and one by Ibn Sīnā (Avicenna) are incorporated in the work. [The MS., which is defective at both beginning and end, comprises ff. 235 of 22·9 × 17·8 c. and 25 ll., and is written in large, fairly legible, naskh hands of approximately the same type and period, viz. the thirteenth or fourteenth century of our era.] The first complete section in this volume treats of diseases of the chest and lungs, pleurisy, pericarditis, &c. On f. 6ª is cited (in ch. xv) Avicenna's treatise on palpitation of the heart. The latter part of the book deals with food and dietetics, concluding (f. 230ᵇ) with "injunctions to cooks" (وصايا الطبّاخين).

1392 **Add. 3518**

A collection of medical tracts in Persian, of which the most important are two, viz.:—(1) a dictionary of drugs, arranged in alphabetical order (ff. 4ᵇ–104ª) by *Mudhaffar b. Muḥammad al-Ḥasanī ash-Shifā'ī* (ff. 156–257). (2) A Commentary, entitled *Wāfiya*, on a medical work called *Qānūncha*. The first, written throughout in excellent nasta'līq, and dated Sunday the 22nd of Dhu'l-Qa'da, A. H. 1088, begins:—

الحمد لله العليم الحكيم و الصلوة على من اوتى الحكمة و الكتاب الكريم و هو يشفى بلطفه السّقيم و انّه لعلى خلق عظيم و آله الهادين الى صراط مستقيم، و بعد، پوشيده نماند كه فقير حقير مظفّر بن محمّد الحسنى الشفائى در مدّت مديد تركيبى چند در معالجت امراض كه از آن گريزى نبود جمع كرده بود آلخ

The second, defective at both ends, begins thus after the doxology :—

امّا بعد، بدان اعزّك الله فى الدارين كه اين مختصريست نام نهاده شده بوافيه در بيان معانى و حلّ مبانىٔ كتاب قانونچه آلخ

This portion of the MS. is written in large, clear naskh. [Ff. 257 of 21·0 × 12·3 and 16–19 ll.]

1393 **Add. 3521**

Two medical treatises in Persian. The *first* is acephalous, and contains no indication of title or author's name ; it is a sort of Medical Dictionary of diseases, their symptoms and treatment ; comprises ff. 1–57[a] of the volume ; is written in a rather cursive ta'līq, and bears the date A. H. 1241. The *second* is a treatise on Therapeutics by Muḥammad 'Abdu'llāh al-Ḥakīm entitled, apparently, *al-Mujarrabātu'sh-shāfiya*, of which the Preface, written in Arabic, begins :—

الحمد لله شافى الاسقام و الحكيم الكافى الامام المفيد للجواهر آلخ

This second part of the MS. occupies ff. 58[b]–107[a], and is written in a good, clear naskh, not dated. [Ff. 107 of 20·7 × 15·0 c., and 19–21 ll.; rubrications.]

1394 **Add. 3526**

A Pharmaceutical Dictionary, in Persian, defective both at the beginning and at the end, and lacking many pages elsewhere, notably the whole of the letters ا, ه, and ى. There is no indication of authorship, title, or date of transcription. The first article is بصل الزيز, and the last of the alphabetical portion ورس. The end of the book (ff. 166–180) contains the prescriptions for various pills, confections, &c. [Ff. 180 of 24·8 × 17·3 c. and 20 ll. ; poor but legible nasta'līq ; rubrications.]

(iii) OCCULT SCIENCES.

1395 **Dd. 6. 91**

Six treatises, in Arabic and Persian, on the Quadrant, Astrology, Geomancy, &c. See *P. C.*, No. cxxxi, pp. 215–217.

1396 **Ll. 6. 16**

Two Arabic treatises (the first lacking the beginning, the second the end; both anonymous) on Geomancy. The first ends on f. 38^{a}, and is dated Monday the 20th of Ramaḍān, A. H. 902. Its title is there given, in another hand, as *Kitāb-i-Zayarjāsabtī* (كتاب زيرجاسبتى). [Ff. 70 of 17·7 × 12·7 c. and 11 ll.; large, clear naskh; rubrications.]

1397 **Ll. 6. 27^{4}**

A few talismans and magical formulæ, in Turkish and Arabic, occupying ff. 110–112 of the MS. described above under Nos. 1207, 1210 and 1339.

1398 **Add. 223**

A collection of talismans, charms and magical formulæ. See *P. C.*, No. cxxxiv, p. 221.

1399 **Add. 1086**

Alchemical prescriptions and formulæ. See *P. C.*, No. cxxxv, pp. 221–223.

(iv) PHILOLOGY.

(*a*) *Dictionaries.*

1400 **Dd. 1. 23**

A Dictionary of Arabic and Turkish words and expressions (mostly drawn, as it would appear, from the Polyglot Bible and the Qur'ān, to which references are given) with explanations in Latin. The dictionary (or rather, the collection of materials for such) is not complete, many pages being devoid of entries. The volume would, in fact, be more

correctly described as a lexicographical note-book of large size. [Ff. 150 of 42·8 × 31·2 c.; each page ruled in 3 columns, besides a margin.]

1401 **Dd. 3. 54**

A Persian-Latin Lexicon, probably by Castell. See *P.C.*, No. clxv, pp. 248–249.

1402 **Gg. 6. 39**

An Arabic-Turkish vocabulary, the Arabic roots arranged firstly according to the final radical, and, under that, according to the second. No preface or title. [Ff. 148 of 21·0 × 14·9 c. and 9 ll.; fair nasta'līq; rubrications; dated A. H. 929.]

1403–1411 **Hh. 6. 1 Hh. 6. 2**
Hh. 5. 1–Hh. 5. 7

Lexicon Arabicum à Guilelmo Bedwelli. Bedwell's Arabic-Latin Lexicon, presented to the Library by the author in A. D. 1631 (see *P. C.*, p. xii, n. 1). Of these nine volumes (numbered i–ix) the first two are of a smaller size than the others, and form the first part of another Lexicon. Of these two vols., **Hh. 6. 1** (آ—اث) comprises pp. 594 of 20·1 × 15·6 c. and 17 ll.; while **Hh. 6. 2** (با—بث) comprises pp. 632 of 19·6 × 15·4 c. and 17 ll. The writing, both Arabic and Latin, is good, clear, and scholarly. The other seven volumes (**Hh. 5. 1**–**Hh. 5. 7**) form a complete Lexicon, the letters standing in the *abjad* order. They are nearly uniform in size, the pages measuring about 31·2 × 20·0 c. Many additional slips have been inserted between the pages. **Hh. 5. 1** (really vol. i, but marked iii) comprises about 1070 pp. and contains the letters ا—و. **Hh. 5. 2** (really vol. ii, marked iv) contains 750 pp. (طر—وث). **Hh. 5. 3** (really vol. iii, marked v) contains 696 pp. (مو—ى). **Hh. 5. 4** (really vol. iv, marked vi) contains 942 pp. (ست—مز). **Hh. 5. 5** (really vol. v, marked vii) contains 890 pp. (فت—ع). **Hh. 5. 6** (really vol. vi, marked viii) contains 258 pp. (ق—ص). **Hh. 5. 7** (really vol. vii, marked ix) contains 986 pp. (ت—ق). The clear, neat writing is uniform throughout. There is no preface or introduction.

1412 **Ll. 5. 26**

An Arabic vocabulary, with interlinear Turkish glosses, beginning:—

بسم الله الرحمن الرحيم حق حمده على كلّ نعم مسبوغة لعبادة اكرمها العقل و فهم كتابه المنزل الى رسوله محمّد آلخ

[Ff. 174 of 21·2 × 15·5 c. and 7 ll. (besides the glosses); poor nasta'līq; rubrications; dated A. H. 936.]

1413 **Add. 253**

The beginning (letter ا only) of a Persian-Latin Lexicon. See *P. C.*, No. clxvi, pp. 249–250.

1414 **Add. 444**

A Turkish-Latin Vocabulary. The slips on which the Turkish words and their explanations are written are pasted on the pages. Some of the explanations are in English, German, &c. This vocabulary occupies pp. 233 of 31·8 × 19·8 c. The rest of the pages in the volume are blank, save two or three at each end, containing transcripts from the History of Farishta, &c.

1415 **Add. 590**

An Italian-Arabic Vocabulary. [Ff. 500 of 10·4 × 7·8 c. and 13 ll. The Italian is written on the opposite page to the Arabic, the Italian words being arranged alphabetically from A to Z. Completed on November 22, A. D. 1672.]

1416 **Add. 1094**

An Arabic Vocabulary, based, apparently, on the *Qāmūs*; for the title-page bears this inscription:—

كتاب الحواشى فى بعض الاشيآء من كتاب القاموس'

The words are arranged in classes, the *first* containing celestial objects and phenomena; the *second*, things appertaining to man and the animal world, &c. [Ff. 372 of 18·8 ×

13·5 c. and 9 ll.; poor nasta'līq; the ink has greatly eroded the paper in many places. At the end is a tract on Arabic Grammar, "*Ex codicibus Joannis Angeli.*"]

1417 **Add. 2904**

Some of Dr Badger's materials for his *English-Arabic Lexicon*, including the letters A—DEC. The volume (from the end of which a number of leaves have been excised) comprises 247 pp. of 30·4 × 22·8 c. and about 22 ll. It is entirely in Dr Badger's clear, neat writing, and is evidently a fair copy, as there are hardly any corrections.

1418 **Add. 2905[a-k]**

The original Manuscript of Dr George Percy Badger's *English-Arabic Lexicon*, in ten uniform volumes (marked *a—k*), containing the actual "copy" supplied to the printers from Sept. 18, 1877 to the date of publication (1881). The letters contained in each volume are as follows:—A, B in i; C in ii; D, E in iii; F, G, H in iv; I, J, K in v; M, N, O in vi; P, Q in vii; R in viii; S in ix; T—Z in x. [The pages measure 32·1 × 20·3 c., and comprise about 34 ll.]

1419 **Add. 3174**

A Syriac-Arabic Dictionary "in the main an abridgement of Bar 'Alī" (note by the late Professor W. Wright). [Ff. 178 of 22·1 × 16 c. and 20 ll.]

1420 **Add. 3486**

A Persian-Turkish Lexicon, defective at beginning and without date, colophon, title, or author's name. The last word explained is يهيدن' طبراق آشغه آقمق. [Ff. 104 of 21·1 × 14·5 c. and 23 ll.; fair Turkish nasta'līq; rubrications; ends with a calendar of the years A. H. 941–967.]

(*b*) *Grammars.*

1421 **Dd. 6. 21**

A volume containing 3 grammatical tracts, and comprising ff. 82 of 18·9 × 13·9 c. and 13 ll., written in a fair nasta'līq, with rubrications. It contains:—

(1) The *Marāḥu'l-arwāḥ* (ff. 1b–43b). See No. 1030 *supra*, and *B.M.A.C.*[1], p. 233b, ii.

(2) The *Kitābu't-taṣrīf* (ff. 44b–62a) of *'Izzu'd-Dīn Zanjānī* († A. H. 655). See *B.M.A.C.*[1], p. 233b, iii. Another copy in Add. 417 (ff. 1–40). See *P. C.*, p. 262, and p. 164 *supra*.

(3) The *Maqṣūd* (ff. 63b–82a) ascribed to the *Imām Abū Ḥanīfa*. See *B. M. A. C.*[1], *loc. cit.*, iv, and pp. 174–5 *supra*.

1422 **Dd. 10. 6**

An Arabic Grammar, in Arabic, with Persian and Turkish interlinear glosses. See *P. C.*, No. clxxiv, pp. 258–259.

1423 **Dd. 11. 19**

A volume containing 4 grammatical tracts, and comprising ff. 150 of 20·2 × 13·6 c., written in different fairly good naskh hands. It contains :—

(1) The *Kāfiya* of *Ibnu'l-Ḥājib* (ff. 1–62). See Nos. 880–883 *supra*. The colophon is dated A. H. 974. Scribe, Sha'bān b. Ibrāhīm. Written at Amasia.

(2) A Commentary on some grammatical work, apparently the *Miṣbāḥ* of *Abu'l-Fatḥ Nāṣir al-Muṭarrizī* († A. H. 610), beginning :—

قوله امّا بعد امّا كلمة متضمّنة بمعنى الشرط آلخ

(ff. 63–82). Some pages are missing. Dated A. H. 975.

(3) The *Miṣbāḥ* of *al-Muṭarrizī* (ff. 83–138). See *B.M. A.C.*[1], p. 231a, iii, and Nos. 1052–1054 *supra*. Dated A. H. 973. Scribe, Jalāl b. Ḥusayn al-Atābakī.

(4) The *Mi'at 'āmil* of *'Abdu'l-Qāhir b. 'Abdu'r-Raḥmān al-Jurjānī* (ff. 139–150). See p. 192 *supra*.

1424 **Ff. 6. 25**

A Commentary on the *Kitābu't-taṣrīf* of *'Izzu'd-Dīn Zanjāni*, beginning :—

اعلم ان التصريف فى اللّغة التغيير. . . آلخ اقول اعلم ان من جملة العلوم العربية آلخ

[Ff. 86 of 14·3 × 10·0 c. and 17 ll.; fair nasta'līq; rubrications. Dated Ramaḍān 1, A. H. 1024; scribe, Islām b. Ra'īs.]

1425 **Ff. 5. 11[1]**

A treatise on Arabic Grammar (identical, apparently, with that described on p. 233[b], v, of *B. M. A. C.*[1]), beginning:—

الحمد لله الذى صرف قلوبنا بالعلم و العرفان، و الصلوة على نبيّه المبعوث بالرحمة و الاحسان، و على آله و اصحابه ذوى الامن و الامان، و بعد، فاعلم انّ ابواب التصريف خمسة و ثلثون بابًا آلخ

[Ff. 28 of 20·3 × 15·8 c. and 13 ll.; large, clear naskh; rubrications; no date or colophon.]

1426 **Ll. 6. 22**

A volume containing the following grammatical treatises:—

(1) The *Kitābu't-Taṣrīf* of *'Izzu'd-Dīn Zanjānī* (pp. 1–26; ff. 1–20).

(2) Another copy of the *Marāḥu'l-arwāḥ* by *Aḥmad b. 'Alī b. Mas'ūd* (pp. 27–52, ff. 22–52).

(3) A treatise on the Particles (pp. 1–12, ff. 53–62), beginning:—

و بعد، فانّ العوامل فى النحو و هى تنقسم الى قسمين لفظيّة و معنويّة آلخ

[Ff. 66 of 17·2 × 12·0 c., 15 ll.; clear, fairly good European naskh; no date or colophon.]

1427 **Ll. 6. 23**

A volume containing the following grammatical treatises:—

(1) The *Kāfiya* of *Ibnu'l-Ḥājib* (ff. 1–61), with copious interlinear and marginal glosses.

(2) The *Miṣbāḥ* of *al-Muṭarrizī* (ff. 62–99).

(3) The *'Awāmil* of *'Abdu'l-Qāhir al-Jurjānī* (ff. 100–110).

[Ff. 110 of 17·6 × 12·3 c. and 9 ll.; good naskh; no date or colophon.]

1428 **Mm. 1. 31**

A note-book of 145 ff. of 23·5 × 8·3 c., containing paradigms of Arabic verbs, lists of words, short sentences in colloquial Arabic, and the like, with some glosses and translations in Latin and Italian. Neat, clear European naskh hand. Many pages blank.

1429 **Mm. 6. 2**

Two treatises on Arabic Grammar. The first (ff. 1^b–25^a) is in verse, and begins:—

اقول من بعد افتتاح القول، بحمد ذى المط..ل الشديد القول،

and comprises about 373 couplets. The second (ff. 25^b–53^a) is in prose, is entitled *Kitābu'l-Muqaddamati'l-Muṭarriziyya fi'n-naḥw wa'l-'arabiyya*, and begins:—

اقسام الكلام ثلاثةٌ اسمٌ و فعلٌ و حرفٌ جآء لمعنى و لكلّ واحدٍ من هذه الكلم خواصٌّ يختصّ بها و تدلّ عليها،

[Ff. 53 of 18·4 × 13·5 c. and 11 ll.; large, good naskh, with rubrications; dated Wednesday, 12th of Rabī' I, A.H. 847.]

1430 **Mm. 6. 19**

Grammatica Arabica Gulielmi Postelli. The beginning of an Arabic Grammar, in Latin, by William Postell. [Pp. 32 of 19·8 × 15·0 c. and about 28 ll. Neat, scholarly hand. Breaks off abruptly at the end.]

1431 **Oo. 6. 43**

Six grammatical treatises in Arabic and Persian. See *P. C.*, No. clxxvi, pp. 260–262.

1432 **Oo. 6. 75**

A volume of 272 written pages of 20·0 × 15·6 c., thus described on a sheet of paper lying loose within the leaves. "*Tria ultima S. Matthæi capita, de Passione, Morte, et Resurrectione Christi, Arabice, juxta editionem* Societatis ad Christianam Scientiam promovendam *institutæ, Anno Dom.* 1727: *cum Punctis, versione Latinâ, et Analysi Regulis Grammaticæ Arabicæ congruâ Londini editæ* 1730. *His adduntur* LOCMANI FABULÆ *cum Erpenii versione et notis, recensione Golii, et versione editoris quarundam vocum dialecto Arabicæ magis consona, et celeberrimum illud Carmen* ABI ISMAELIS TOGRAI *Arabice, cum versione Latinâ, Notis et Praxi Grammaticâ doctissimi Edwardi Pocock,* LL. HEBR. ET ARAB. *apud Oxonienses Professoris.*" Chs. xxvi–xxviii of St Matthew occupy ff. 1–20 (pp. ١–١٩ and 1–19); the Notes on these, pp. 20–92; the 37 Fables of Locman, pp. 95–178; the *Carmen Tograi*, or *Lāmiyyatu'l-'Ajam*, pp. 180–252. The volume bears at the beginning this inscription:—"This Book for my Nephew Leonard Chappelow."

1433 **Qq. 76**

The *Kitābu't-taṣrīf* of *'Izzu'd-Dīn Zanjānī* (ff. 1–87), followed by another copy of the same with running commentary and translation in Persian. See *P. C.*, No. clxxv, pp. 259–260.

1434 **Add. 416**

Another copy of the *Kāfiya* of *Ibnu'l-Ḥājib*. [Ff. 118 of 21·5 × 17·4 c. and 5 ll.; large, clear, ugly Indian ta'līq; overlinings in red; no date or colophon.]

1435 **Add. 417**

Seven treatises (one in Persian, the rest in Arabic) on Arabic grammar and Logic. See *P. C.*, No. clxxvii, pp. 262–3.

1436 **Add. 786**

حاشية الشيخ عبد الرحمن بن العارى على الشيخ خالد الازهرى'

Gloss (*Ḥāshiya*) of Shaykh 'Abdu'r-Raḥmān b. al-'Ārī on the Commentary of Shaykh Khālid b. 'Abdu'llāh b. Abū Bakr al-Azharī (d. A.H. 905) on the *Ajurrūmiyya*, beginning:—

حمداً لمن منح الناحين نحو بابه ما يشآء من جزيل عطايه و جميل ثوابه آلخ

[Ff. 48 of 20·8 × 15·0 c. and 21 ll.; clear naskh; rubrications; dated Rabī' I, A.H. 1119; scribe, Yūsuf b. al-Ḥājj 'Abdu'llāh b. Shaykh Yūsuf.]

1437 **Add. 798[1]**

For description of MS. (ff. 7–97) see No. 11 *supra*. Of the remaining leaves, ff. 1–2 are blank; f. 3^a contains some scraps of verse; ff. 3^a–6^b contain an Arabic poem by 'Abdu'r-Raḥmān on the *Ajurrūmiyya*, beginning:—

قال الّذى يرجو من الله الولى'

1438 **Add. 1072[2]**

Of this MS. (described under No. 1054 *supra*) ff. 27–34 contain the well-known treatise on the Arabic particles commonly called the *'Awāmil* or *Mi'at 'āmil*. See p. 192 *supra*, last paragraph.

1439 **Add. 1085**

A volume containing 5 grammatical tracts, viz.:—

(1) The *Marāḥu'l-arwāḥ* of *Aḥmad b. 'Alī b. Mas'ūd* (ff. 1–40). See *H. Kh.*, No. 11758, and Nos. 1030–1032 *supra*.

(2) The *Kitābu't-taṣrīf* of *'Izzu'd-Dīn Zanjānī* (ff. 41–58). See *B. M. A. C.*[1], p. 233^b, &c., and p. 164 *supra*.

(3) The *Maqṣūd*, ascribed to the *Imām Abū Ḥanīfa* (ff. 59–77). See *B. M. A. C.*[1], *loc. cit.*, and pp. 174–5 *supra*.

(4) Another copy of the *Kitābu'l-amthila* (ff. 78b–88b) contained in Ff. 5. 11[1] (No. 1425 *supra*). See *B.M.A.C.*[1], *loc. cit.*

(5) *Al-amthilatu'l-mukhtalifa* (Paradigms of Arabic verbs) (ff. 89b–105a). Ff. 106 of 15·0 × 10·2 c. and 13 ll. Written in fair naskh. The date A. H. 1211 is given in the colophon of i (f. 40b). See No. 64 *supra*.

1440 **Add. 1092**

A volume containing:—

(1) Part of a philological treatise entitled *Tarjumān 'ala'l-lughati'l-'Arabiyya wa ma'rīfatihā 'ala't-ṭarīqati'n-naḥwiyya*, evidently composed by a Christian, of which the first part deals with the *ādābu's-salām*, or proper forms of salutation (pp. 5–13, and pp. 50–54).

(2) *Ḥikāyatu Zahru'l-Azhār*, the story of *Zahru'l-Azhār* ("the Flower of Flowers"), daughter of the King of Baghdad (pp. 13–49).

(3) Some detached verses of poetry (pp. 54–55).

(4) A brief account of the creation, especially of the heavenly bodies, such as the signs of the Zodiac, the Planets, &c. (pp. 56–62).

Pp. 62 of 21·5 × 14·3 c. and 13 ll.; clear but ungraceful naskh; rubrications. Transcribed in Rajab, A. H. 1171, A. D. 1758, in Malta, in the prison of سنجوان (? San Juan), by Sulaymān the Egyptian.

1441 **Add. 2622**

A volume containing the same five tracts on Arabic Grammar as Add. 1085 (No. 1439 *supra*), viz. (1) the *Marāḥ* (ff. 1–32); (2) the *Taṣrīf* of *'Izzu'd-Dīn Zanjānī* (ff. 33–45); (3) the *Maqṣūd* (ff. 46–59); (4) the *Kitābu amthila* (ff. 60–67); and (5) *al-Amthilatu'l-mukhtalifa* (ff. 70–88). [Ff. 90 of 17·3 × 11·1 c. and 13 ll.; neat, small nasta'līq, within borders ruled in gold; rubrications; not dated.]

(*c*) *Arabic Proverbs.*

1442 **Ff. 5. 11[2]**

A small collection of Arabic proverbs, beginning:—

و بعد فهذه امثال جارية على السن النّاس،

الف دقدق و لا سلام عليكم، اذ كان ذراعك برّاش اقطعه، آلخ

[Ff. 6 of 20·4 × 16·1 c. and 13 ll.; large, clear naskh; no date or colophon.]

(*d*) *Persian Philology.*

1443 **Add. 329**

A brief outline of Pahlavī grammar in Persian. See *P. C.*, No. xxxii, pp. 92–93.

(*e*) *Hindustānī Philology.*

1444 **Add. 1083**

"The original MS., prepared for the Press by Mr John Shakespear, of his Hindustānī Grammar." It begins:—"The Hindustānī, called also Hindī, Urdū and Rekhta, is a dialect spoken amongst the Military especially, in most parts of India." The paradigms of verbs extend as far as the Remote Conditional Past (ماضئ شرطيّهء بعيد), or Pluperfect Subjunctive, of the verb *sunnā*, "to hear." [Ff. 32 of 25·2 × 19·7 c. and 25 ll. The Urdū words are given almost exclusively in the Devanāgarī character.]

1445 **Add. 1080**

"Idiomatic Phrases from Dupep's 'Nature Displayed,' prepared at Calcutta for the Press, but never published," also (apparently) by Professor John Shakespear. Each page is divided into 3 columns, of which the right-hand column contains the English, the middle column the Urdū, and the left-hand column the Persian. This last is extremely unidiomatic and incorrect. [Ff. 57 of 40·75 × 34·0 c. and 18 ll.; clear, good hand in both characters.]

(*f*) *Calligraphy.*

1446 **Add. 178**

Specimens of calligraphy in the naskh hand, beginning with the isolated forms of the letters and their combinations, and ending with short sentences from the Qur'ān. [Ff. 22 of 23·5 × 17·0 c. Each page is divided by a vertical line into two halves, of which the left-hand one contains a line of large *thulth*, and the right-hand one a line of moderate-sized naskh. No date or colophon.]

1447 **Add. 254**

The Lewis Scrap-book; a large volume containing specimens of various characters (including Arabic, Persian and Turkish), in many different hands, some by celebrated calligraphists. See *P. C.*, No. cxcv, pp. 285–286.

1448 **Dd. 11. 5**

A volume of ff. 16 of 20·6 × 14·3 c. and 7 ll. containing first the isolated letters of the Arabic alphabet, then the same in combinations of two, and on the last page a few sentences (the *abjad* and two or three short doxologies); all in naskh hand. Margins ruled in red, no colophon or date.

1449 **Oo. 6. 36**

An album of calligraphy (naskh hand), illuminated. See *P. C.*, No. cxciv, pp. 284–5.

(VI) FERMĀNS, LETTERS AND OFFICIAL PAPERS.

(*See also Class X infra, especially amongst the Burckhardt papers.*)

1450 **Add. 175**

A Turkish *fermān*, framed, measuring 71·0 c. × 35·3 c., containing 14 lines, with the *ṭughrā* above and the signature below, dated the end of Jumāda II, A. H. 1072, and sanctioning the proposal of the English Ambassador, Lord Winchelsea,

to appoint a new consul, whose name appears to read "Samuel Taylor" in place of the actual Consular Agent, whose name seems to be "Anṭūn Ayrqūn," or perhaps "Īzaqsūn" (Isaacson) or "Īriqsūn" (Ericson).

1451 **Add. 176**

Another Turkish *fermān*, framed, measuring 37·6 × 53·0 c., written at Adrianople, without date or *ṭughrā*, and addressed to King William III through the British Ambassador William Lord Bacon (?).

1452 **Add. 461**

Another Turkish *fermān*, framed. [This, formerly exhibited on the walls of the room marked BA, has been mislaid, and can now no longer be found.]

1453 **Add. 462**

Another Turkish *fermān*, 230·0 c. long in its greatest length, and 53·5 c. in width, dated the end of Jumāda I, A. H. 1031 (March, A. D. 1622), emanating from Sulṭān 'Uthmān b. Aḥmad b. Muḥammad ('Uthmān II, reigned A. H. 1027–1031), and containing 99 lines.

1454 **Add. 1575**

Another Turkish *fermān*, or *berāt*, 115·0 c. in length and 42·0 c. in breadth, dated the middle of Jumāda I, A. H. 1122, and appointing Thomas Bradley English Consul in Crete at the instance of the English Ambassador, Robert Motram.

(VII) POETRY AND ANTHOLOGIES.

1455 **Dd. 4. 14²**

For general description of MS. see No. 250 (pp. 46–47) *supra*. Ff. 248ᵇ–251ᵃ contain an Arabic *qaṣīda* by Shaykh Abū 'Abdi'llah Muḥammad b. Ibrāhīm b. Sulaymān as-Sufyānī (?), beginning:—

ساحمد ربّى طاعةً و تعبّدًا٬

1456 **Dd. 5. 36**

A collection of poems in Arabic, of which the first is anonymous, and begins:—

ابت الوصال مخافة الرقبآء، و اتتك تحة مدارع الظلمآء،

Amongst the poets cited are *Ni'matu'llāh al-Ahwāzī*, *Ibn Muslim*, *Abu'l-'Alā al-Ma'arrī*, *Mutanabbī* (with explanations), *al-Abīwardī*, *Abū Ḥamza al-'Aqīlī*, *'Āmir*, *Abū Dahbal al-Jamjamī*, *Sālim b. 'Abdu'l-Muṭṭalib*, *Sālim b. Muslim*, *'Abdu'llāh b. Ṣaghīr al-'Aqīlī*, *al-Ḥarīrī*, and *Imra'u'l-Qays*. [Ff. 63 of 19·9 × 14·4 c. and 20 ll.; poor nasta'līq; not dated, but quite modern. The scribe's name appears (f. 8ª) to have been Ibrāhīm.]

1457 **Dd. 5. 43**

A common-place book containing Turkish poems by Rūḥī of Baghdad, Khayālī, Bāqī, Ravānī, Bayānī, Ḥusaynī, Nasīmī, Sultān Murād, Fuḍūlī, Aḥmadī, Surūrī, Ṣādiq, &c. [Ff. 26 of 19·9 × 14·3 c. and a variable number of lines; Turkish *ruq'a*; no date.]

1458 **Dd. 5. 57**

A common-place book containing a few scraps of Persian poetry of little importance or interest. See *P. C.*, No. cccvii, pp. 391–2.

1459 **Dd. 11. 32[1]**

Selections of Persian and Turkish poetry, occupying ff. 1–36ª of the MS. described under No. 1367 *supra*, *q.v.*, including citations from Jalālu'd-Dīn Rūmī, Waysī Efendi, Bihishtī, Shānī, Yaḥyā Efendi, Salmān, Bāqī, Shaykhī Efendi, Qabūlī, 'Ālī, Muḥtasham, Naf'ī, Khwājū, Umīdī, Ahlī, Dhahīr-i-Fāryābī, Nawā'ī, Firāqī, 'Alī al-Murtaḍā, Rūḥī, Naw'ī, &c. The MS. (already described) seems to have been written about A. H. 1037, and bought by an Englishman for 1 piastre on July 13, A. D. 1681.

1460 **Ii. 6. 49**

An Anthology of Turkish poems, of which the first (ff. 2b–7b) is the *qaṣīda* of Sulṭān Jem, beginning:—

جام جم نوش ایله ای جم بو فرنگستاندر،
هر قولك باشینه یازیلان گلور دوراندر،

which is followed by poems composed by Sulṭān Muṣṭafā, Shawqī, Qurbī, Isḥāq Chelebī, Khayālī, Rawānī, Yaḥyā, Dhātī, 'Ilmī Chelebī, Nābī, &c. [Ff. 77 of 15·1 × 9·9 c. and (in earlier and more carefully written portion) 7 ll. The first portion (ff. 1–31) is in good naskh. Ff. 32b–37b, headed در بیان املا ("on spelling"), contain a number of Turkish words arranged on no apparent system. Ff. 38–39 and 45–74 are blank. The date A. H. 956 occurs on the last page.]

1461 **Kk. 6. 35[2]**

Fragments of Turkish poetry, occupying ff. 44–48 of the MS. described under No. 1336.

1462 **Ll. 6. 15[1]**

Selections of Persian poetry. See *P. C.*, No. cccv, pp. 388–390.

1463 **Ll. 6. 31**

Selected Turkish poems by Qadrī, Isḥāq, Waṣfī, Dhātī, Nasīmī (numerous) &c. [Ff. 62 of 15·3 × 10·2 c. and about 11 ll. The date A. H. 960 occurs on f. 54a.]

1464 **Ll. 5. 31[2]**

A few selections of Turkish poetry, occupying ff. 39b–44b of the MS. described under Nos. 101 and 716 *supra*.

1465 **Oo. 6. 72**

A collection of about 200 Arabic verses of 4 lines each (apparently a species of quatrain, all four *miṣrā's* of which rhyme together), beginning:—

نبتدی بعونه تعالی و نكتب بعض مواليات منتخبات عربيّات

عن عاذلی صمت اذانی اذانی، و الهجر قد غيّر الوانی و الوانی،

و الدمع قد غيّر اردانی و اردانی، و البين قد غيّر اكوانی و اكوانی،

[Ff. 24 of 21·0 × 7·8 c. and 20 ll. (5 quatrains) to the page, written in the shorter diameter of the page; fair naskh; no date or colophon.]

1466 **Qq. 5**

Ff. 1–12 and 152–160 of this MS., described above, under Nos. 336, 430 and 521, contain some fragments of Arabic poetry, by Qāsim b. Ṣāliḥ Abu'r-Rijāl, Aḥmad b. 'Abdu'llāh ash-Shāfi'ī, Ṣārimu'd-Dīn Ibrāhīm b. Muḥammad al-Wazīr, an astrological poem of about 200 couplets by Sharafu'd-Dīn Ṣalāḥ al-Qāsim, &c.

1467 **Qq. 78**

A collection of 212 *dawrs*, in Arabic, for chanting, by Aḥmad the Dervish, beginning :—

يقول المطلع الفقير الى اللّه تعالى احمد الدرويش رحمه اللّه تعالى

دور ١

نبدی باسم الاله من بالهدی هادا، محمد البدر حتی بالهدی هادا،

رحمن رحيم خص طه بالندی نادا، باسم ذاته و منوا بالندی نادا،

[Ff. 168 of 16·0 × 11·0 c. and 16 ll.; clear, but ill-formed naskh; rubrications; dated Ṣafar I, A. H. 1216; scribe, Mūsā al-Wakīl al-Dāmirdāshī ash-Shablakhī.]

1468 **Qq. 88**

The story of the war between *al-Qaṣab* (the Reed or Sugar-cane) and *al-'Anab* (the Grape), told in Arabic verse, in a series of *dawrs*, in the Egyptian dialect, beginning :—

وقعه جرت بين القصب و العنب، و شاع خبرها فی الممالك و بان،

و التمت الجيشين و جوا محربين، و اجْهزّو يوم البراز للطعان،

(ff. 1–18), followed by 18 other similar pieces, mostly of an erotic character, several of which are taken from a work entitled :—

حمل زجل منطوق يشير الى ذكر محاسن العلوق و ما جرا
من طبع اهل باب الملوق

by Shaykh al-Fār Kabīru'l-Fīrān. Aḥmad Āghā is mentioned as the author of another piece (on the Copt, the Jew and the Greek), Shaykh Ḥusayn al-Qabā'ī of another, and the above-mentioned Shaykh Aḥmad the Dervish of others. All the pieces are similar in character, consisting of verses or strophes called indifferently *dawr* or *mawāl*. [Ff. 169 of 16·2 × 10·8 c. and 14 ll., clear, but coarse and ill-formed naskh.]

1469 **Qq. 162**

A common-place book, containing a number of poems and verses in Arabic and a few in Turkish. [Ff. 80 of 20·8 × 15·5 c. and a variable number of lines ; fairly good naskh.]

1470 منتخبات الاشعار و غيره' **Qq. 219**

An Anthology of Arabic poetry, containing:—

(1) Poems of the kind called *Mawāliyāt*, by *Shaykh 'Alī al-Mawāzīnī*, *Shaykh Abu'l-Mawāhib al-Bakrī*, *Ibn Sayfa*, &c., arranged alphabetically. [Ff. 2ᵇ–15ᵇ.]

(2) Poems of the kind called *Muwashshaḥāt*, by *al-Qāḍī al-Fāḍil*, *Tāju'd-Dīn Mudhaffar adh-Dhahabī*, *Ibn Taqī*, &c., followed by some other poems on wine, &c. [Ff. 16ᵃ–28ᵇ.]

(3) A discussion in mixed prose and verse between Wine and the Candle, entitled *Ladhdhatu's-sam'fi'l-mudām wa'sh-sham'*. [Ff. 28ᵇ–31ᵃ.]

(4) *Anecdotes of Qarā-qūsh*, apparently almost identical in substance and style with the well-known Witticisms of Khwāja Naṣru'd-Dīn Efendī. [Ff. 31ᵇ–33ᵇ.]

(5) More *Mawāliyāt* and other poems. [Ff. 33b–35a.]

(6) *Nukta laṭīfa jāmi'a dharīfa*, mixed prose and verse. [Ff. 35b–40a.]

(7) Selected panegyrics and odes. [Ff. 40b–55a.]

(8) A prayer described as دعا مبارك جليل المقدار, followed by other prayers. [Ff. 55b–70a.]

(9) *Risālatu'l-azhār*, the Treatise on Flowers of *Qāḍī Ḍiyā'u'd-Dīn Ibnu'l-Athīr.* [Ff. 70b–72b.]

(10) Stories and anecdotes in prose, chiefly of generous men; followed by a few more verses. [Ff. 73a–112b.]

[The MS. comprises ff. 112 of 20·7 × 12·7 c. and 18 ll.; fair naskh; rubrications; not dated; no colophon.]

1471 **Add. 427**

A common-place book, containing Persian and a few Hindustānī verses. See *P. C.*, No. cccvi, pp. 390–391.

1472 **Add. 747**

Another Anthology of Arabic verses and poems, by authors ranging from early times to A. H. 1245 (= A. D. 1829). [Ff. 120 of 19·7 × 11·5 c. On most pages there are two columns, each containing 6 *bayts*, written obliquely, with one *bayt* written vertically in the middle. Many of the leaves are coloured. Headings in red, green and other colours. Fair naskh; no date.]

1473 **Add. 3201**

The last quire (ff. 10 of 30·3 × 21·8 c. and 29 ll.) of what appears to be an Anthology of Arabic poetry by Aḥmad b. Muḥammad al-Muqrī al-Mālikī (see f. 5b, l. 27). The following poets are cited :—Abu'l-Qāsim Sa'd b. Muḥammad, Abu'l-Yumn b. 'Asākir, Abū Zayd al-Fāzī, and an-Nawājī, and many of the verses are by the author himself. Most of them are in praise of the Prophet. From a chronogram at

the end, the work seems to have been composed in A. H. 1279 during the reign of the Khedive Sa'īd, the son of Muḥammad 'Alī. This transcript was made from a MS. in the Khedivial Library at Cairo, in the Palace of Ḍarbu'l-Jamāmīz, by Muṣṭafā Ibrāhīm, and completed on Monday the 18th of Rabī' II, A. H. 1297. It is written in a good, clear naskh, punctuated with red.

1474 **Add. 3534**

A collection of Persian poems for recitation during the Muḥarram *ta'ziyas*, entirely similar in character and general appearance to Add. 423 (described at pp. 122–142 of the *Persian Catalogue*, No. lxvi), and describing in *mathnawī* verse the chief episodes of Shi'ite martyrology, such as the Deaths of the Prophet, of Ḥasan and Ḥusayn, &c. [Ff. 219 of 11·1 × 18 c., variable number of lines; poor but fairly legible ta'līq; dated A. H. 1000.]

(VIII) STORIES, ANECDOTES, FABLES, ETC.

(*See also* Nos. 318–326, 844–862, *and* 1250 *supra*, *s.v.* حكاية *and* قصّة.)

1475 **Dd. 6. 2**

The Adventures and Exploits of Sayyid Ja'far-i-Ghāzī, or Sayyid Baṭṭāl, in Turkish, comprising 28 episodes (*majlis*), of which, however, only the first 18 and the last two are properly numbered, and of which some appear to be wanting, since only four headings occur between the 18th and the 27th *majlis*. Of these four, the first is entitled مجلس كوه قاف, the second and third have reference to "Bābak the accursed," and the fourth is called مجلس هلاك ديو. Of the others, the tenth deals with "the Conquest of the West" (فتح مغرب), and the seventeenth with "the Conquest of Constantinople."

The others have, for the most part, no distinctive titles. The beginning of the MS. is wanting, but the first *majlis* begins as follows (f. 1[b]) :—

مجلس اوّل سیّد جعفر غازی رحمة اللّه٬ راویان اخبار و ناقلان اسرار قصّهء سرنجام (*sic*) کام راویلر شیله روایت ایدرلر آلخ

The only allusion to the authorship occurs at the beginning of the 28th and last *majlis* (f. 306[b]) in the words :—

...ابو المحسنی شاهی که اشبو کتابی تصنیف ایتمشدر...

Perhaps *Abū Mikhnaf*, the author of other historical romances of the early times of Islām, is intended. [Ff. 309 of 19·5 × 14·5 c. and 15 ll.; clear but rather clumsy naskh; rubrications; spelling both archaic and incorrect; dated Dhu'l-Ḥijja 8, A. H. 992; scribe, Ḥasan Chelebī. The old class-mark of the MS., which was presented to the Library by Francis Hues, was B. γ. 9.]

1476 **Dd. 11. 9[2]**

Part of a *Dialogue between God and Moses*, occupying ff. 81[a]–87[b] of the MS. described above under Nos. 14 and 866. This portion begins abruptly, in the middle of a sentence :—

من ادخل بطنه لقمةً او جرعةً من الحرام لم يستحبّ له دعوة اربعين يوماً٬ قال اللّه آلخ

1477 **Oo. 6. 73**

One of Mr Chappelow's note-books, bequeathed by him to his nephew, Leonard Chappelow, containing pp. 194 of 20·1 × 15·6 c. and 25 ll. It comprises *Proverbia Arabica ex variis Auctoribus collecta* (with Latin translation), *Sententiæ*,

Adagia, &c., collected from various sources, including Ḥarīrī's *Maqāmāt*, Pococke's *Specimen Hist. Arab.*, Albert Schultens's *Ḥamāsa* of Abū Tamām, Erpenius's *Selecta Arabum Adagia*, &c.

1478 **Add. 280²**

A collection of 144 of *Æsop's Fables*, translated into Arabic (as appears from the colophon) by the priest 'Īsā Bītrū (Petros). [Ff. 37 of 22·2 × 16·0 c. and 21 ll.; large, clear naskh; rubrications; undated, but evidently quite modern.]

1479 **Add. 3480**

The Story of Kūr-oghlu and other similar legends, in Eastern Turkī (? Kirghiz), in mixed prose and verse, lacking some leaves at the beginning and end and elsewhere. It comprises, in its present state, 168 ff. of 17·8 × 10·9 c. and 11 ll., and is written in a poor ta'līq; no date or colophon, but apparently quite modern. Presented to the Library by Mr William Bateson of St John's College, by whom it was brought from the Kirghiz country near Lake Aral.

1480 حكايات خواجه نصر الدين افندى' **Add. 3483**

Anecdotes of the well-known Turkish wit, *Khoja Naṣru'd-Dīn Efendī*, published, amongst other places, in Barker's *Turkish Grammar*. [Ff. 44 of 20·3 × 13·6 c. and 17 ll.; good naskh; rubrications. Transcribed in A.H. 1226, apparently in Khass-kyüy, by the Imām-zāda Sayyid Muṣṭafā Efendi.]

1481 حديث العجوزين فى بنى اسرائيل و غيره' **Add. 3484**

The Story of the Two Old Women amongst the Children of Israel, followed by (f. 2ᵇ) the *Story of Faḍlūn the Devotee*. [Ff. 15 of 19·1 × 11·8 c. and 19 ll.; legible naskh; no date or colophon.]

1482 **Add. 3485**

قصّة الملك كالعاد و ما جرى له مع وزيره شيماس،

The Story of King Kāl'ād and his Wazīr Shīmās. [Ff. 52 of 22·5 × 15·7 c. and 20 ll.; large, clear naskh; rubrications; not dated.]

1483 **Add. 3487**

قصّة مصطفى بيق زاده، قصّة تحفة الصدور مع الخليفة،

The Story of Muṣṭafā Beg-zāda (ff. 1–115[a]), followed by the *Story of Tuḥfatu's-Ṣudūr and the Caliph* (ff. 115[b]–190). [Ff. 190 of 21·2 × 15·6 c. and 17 ll.; large, legible naskh; dated A.H. 1272.]

1484 **Add. 3489**

حكاية التاجر و الجنّى، حكاية الشاطر احمد الدنف و ما يقع له و الخليفة هارون الرشيد و الصيّاد و القمقم النّحاس،

The Story of the Merchant and the Genie (ff. 1–42), followed by the *Story of Aḥmad ad-Danaf, and what befell him, and the Caliph Hārūnu'r-Rashīd, and the Hunter, and the City of Brass* (ff. 43–71). [Ff. 71 of 10·7 × 7·9 c. and 10 ll.; large, legible naskh; not dated.]

1485 **Add. 3490**

حكاية ابن الملك و ما جرا له مع بنت الملك و ترجمانتها،

The Story of the Prince, and what befell him with the Princess and her Duenna. [Ff. 22 of 11·9 × 8·3 c. and 10 ll.; clear naskh; not dated.]

1486 **Add. 3491**

حكاية الديك و الثعلب، قصّة العصفور مع الصيّاد، [من حكاية الملك جلعاد،] حكاية جرد و سنّور، حكاية الناسك و السمن،

حكاية السمك و الغدير، حكاية الغراب و الحيّة، حكاية الثعلب و الحمار، حكاية الملك مع السايح، حكاية الباز و الغراب، حكاية الحاوى و مراته، حكاية العنكبوتة مع الريح، حكاية الاعمى و المقعد، حكاية الاسد و الصيّاد، حكاية الرجل و السمكة، حكاية الفتى و اللصوص، حكاية البستانى و امرأته، حكاية التاجر و اللصوص، حكاية الثعلب و الذئب و الاسد، حكاية الراعى و اللصوص، حكاية الدرج و الزلاحف،

A collection of twenty short stories in Arabic, viz. (1) *The Story of the Cock and the Fox* (ff. 1–8), (2) *The Story of the Sparrow and the Fowler* (ff. 9–23), and (3) Eighteen anecdotes taken from the *Story of King Jal'ād*, enumerated above. [Ff. 64 of 10·4 × 7·7 c. and 10 ll.; clear naskh; not dated.]

1487 **Add. 3492**

حكاية ما وقع للسلطان حسن، حكاية ما وقع لبعض ولاة مصر، حكاية ما وقع للبرامكة، حكاية ما روى عن ابن عبّاس،

Four stories in Arabic, viz. (1) *What befell Sulṭān Ḥasan* (ff. 1–11); (2) *What befell one of the Governors of Egypt, the Amīr Nāṣiru'd-Dīn aṭ-Ṭablāwī* (ff. 12–17); (3) *What befell the Barmecides* (ff. 18–24); (4) *What is related by Ibn 'Abbās* (ff. 25–61). [Ff. 61 of 11·6 × 9·6 c. and 11 ll.; clear naskh; not dated.]

1488 حكاية السلطان حبيب و درّة الغوّاص، **Add. 3493**

The Story of Sulṭān Ḥabīb and Durratu'l-Ghawwāṣ, in Arabic. [Ff. 48 of 9·1 × 7·4 c. and 10 ll.; clear naskh; not dated.]

1489 **Add. 3494**

حكاية البندقانى و هو الخليفة هارون الرشيد مع الجارية و هى ابنة الملك كسرى و مع الجارية اخت الحاجب علآء الدين،

The Story of al-Bundaqānī, &c., in Arabic. [Ff. 60 of 10·2 × 7·6 c. and 10 ll.; clear naskh; not dated.]

1490 حكاية هارون الرشيد و باسم الحدّاد، **Add. 3495**

The Story of Hārūnu'r-Rashīd and Bāsim the Blacksmith, in Arabic. This tale has been published by Landberg (Leyden, 1888) with a French translation. [Ff. 97 of 9·5 × 7·6 c. and 10 ll.; clear naskh; not dated.]

1491 حكاية الحكيم و الطبّاخ، قصّة عطّاف، **Add. 3496**

The Story of the Physician and the Cook (ff. 1–25) and *The Story of 'Aṭṭāf* (ff. 27–58). [Ff. 58 of 9·7 × 7·7 c. and 10 ll.; clear naskh; not dated.]

1492 **Add. 3497**

حكاية حيقار الحكيم الفيلسوف و وزير سنحاريب الملك و نادان ابن اخته، حكاية المرستان و فيها خبر على ابن شاه بندر بغداد و بنت جعفر البرمكى،

The Story of Ḥayqār the Physician and Philosopher, and the Wazīr of King San-ḥārīb, and Nādān his nephew (ff. 1–40), followed by the *Story of the Muristān, wherein is included the story of 'Alī, the son of the Mayor of Baghdad, and the daughter of Ja'far the Barmecide* (ff. 45–76). [Ff. 76 of 9·3 × 7·1 c. and 10 ll.; clear naskh; not dated.]

1493 شواهد عجاب و نوادر غراب، **Add. 3498**

A collection of 71 short stories, entitled *Shawāhid*, compiled by an anonymous writer at the request of Muḥammad 'Alī Chelebi, beginning:—

امّا بعد، فقد طلب منّى بعض الاحبّاء المكرمين من اصحاب الفهم الرايق و المذاق الحاذق صاحب فنون الادب فى ميدان ميرة الارب فصيح زمانه و مليح اخوانه صاحب اللسان الجرى بالبلاغة مع لذّة السماع له بالصناعة القيم محمّد على جلبى

حفظه الله ان اجمع له فى هذه الورقات ممّا فى محفوظته
من شواهد عجاب آلخ

[Ff. 111 of 9·5 × 7·5 c. and 10 ll.; good naskh; no date or colophon.]

(IX) MSS. OF MIXED CONTENTS, MISCELLANIES, COLLECTANEA, ETC.

1494 **Qq. 197**

A volume containing ff. 234 of 22·1 × 13·6 c. and 25 ll. (many of which, especially towards the end of the book, are blank), in which are comprised the following tracts (some of which have been already described separately under their titles: see Nos. 1052, 1080, and 1095 *supra*):—

(1) The *Miṣbāḥ* of *al-Muṭarrizī* (ff. 1–10).

(2) Geographical extracts relating to the foundation of Alexandria (ff. 11–15), the towns of Sarūj and Ṣan'a (f. 16), and the town of Hamadān (ff. 19–20).

(3) The conclusion of a grammatical work, dated A. H. 1156 (f. 25ª).

(4) *Ma'āl-i-'awāmil*, a Turkish treatise on the particles (ff. 25ᵇ–28).

(5) Another similar treatise, also in Turkish, entitled *Mafhūm-i-'awāmil-i-'atīq* (ff. 28–29).

(6) Fragment of a commentary (f. 30).

(7) Beginning of a commentary on the *Qaṣīdatu'l-munfarija*, entitled *al-Farīdatu'l-mubtalija* (f. 31).

(8) A commentary on the *Maqāmāt* of al-Ḥarīrī, entitled *Maghāni'u'l-Maqāmāt* (ff. 39ᵇ–135).

(9) Part of the same, or of another similar, commentary (ff. 137ᵇ–138ª).

(10) Prayers for the Prophet, by *Aḥmad b. 'Abdu'l-Fattāḥ* (ff. 139ᵇ–140ª).

(11) Part of an acrostic *qaṣīda* (ff. 142ᵇ–143ª).

(12) A short poem on tobacco-smoking (f. 143b).

(13) A few lines from ch. viii of a work on Astronomy (f. 157b).

(14) Story of *Ka'b b. Zuhayr*, taken from the *Mawāhib-i-laduniyya* of *az-Zarqānī* (ff. 208b–215a).

(15) Notice of *al-'Abbās ibnu'l-Aḥnaf*, from al-Jurjānī's *Dalā'ilu'l-i'jāz* (ff. 215b–216a).

(16) Commentary on the *Bānat Su'ād*, dated Muḥarram, A. H. 1157; scribe, Isma'īl b. Rajab al-Ḥalabī al-Islāmbūlī (ff. 220b–230a).

1495 **Add. 442**

A collection of tracts, four of which have been already described (Nos. 13, 1066, 1156, 1185 *supra*).

(1) *Al-awfā, fī sharḥi'l-Asmā'i'l-Ḥusnā* (ff. 2b–7a), a Commentary on the "Most Comely Names" of God, written by Muṣṭafā Kūsa-qāḍī-zāda, 14th of Dhu'l-Qa'da, A. H. 1152.

(2) Three notes (*Fā'ida*), ff. 7b–8a.

(3) *Aḥkāmu ayyāmi'l-usbū'* (ff. 8b–10a), on the influences of the days of the week. See No. 13 *supra*.

(4) On the differences between the Attributes *Raḥmān* and *Raḥīm* (ff. 20b–21a).

(5) Treatise on Knowledge of the Soul, by Avicenna (ff. 22b–26b). See No. 1066 *supra*.

(6) *Mīzānu'l-Ḥaqq* (ff. 31b–68b). See No. 1156 *supra*.

(7) Turkish commentary on the qaṣīda of Mawlānā Aḥmadī (ff. 70b–100b) beginning:—

سپیده دم که بزندی سراچهٔ گلزار
نوایه باشلدی بلبل برابر گلزار

Dated Ṣafar 25, A. H. 1148.

(8) *Naṣā'iḥu'l-Mulūk*, by al-Ghazzālī, translated into Turkish (ff. 101b–108b). See No. 1185 *supra*.

(9) Treatise on the Qur'ān (ff. 108b–110a) in Turkish.

(10) Treatise on Faith (ff. 110a–110b).

(11) On the Qur'ān (ff. 110b–111a).

(12) On the ties of blood (صلة الرحم). F. 111a; and other short treatises and *fatwās* (ff. 111a–114b).

(13) A treatise on Ṣūfīism (ff. 115b–120b), dated the 7th of Jumādā II, A. H. 1148.

(14) On the *Sūratu'l-Inshirāḥ* (ff. 121b–123b), in Arabic, dated Sha'bān 25, A. H. 1144, followed (on ff. 126b and 127b) by other brief notes.

[Ff. 128 of 21·5 × 14·0 c. and 23 ll.; fair nasta'līq; rubrications.]

1496 **Add. 3198**

A volume of 60 ff., representing fragments of numerous different MSS. in various handwritings. The leaves measure 16·8 × 11·2 c., or somewhat less, and contain a varying number of lines. None of the fragments are complete, none seem to be of any value, and in most cases leaves taken from the same fragment are arranged in wrong order. The principal contents are:—(1) Ff. 1–4. A few Turkish letters, with some interlinear glosses in Italian. (2) F. 5. One leaf from an Arabic religious work. (3) Ff. 6–8. Three pages from the Turkish *dīwān* of Sham'ī. (4) Ff. 9–14. Part of the well-known Arabic poem entitled the *Burda*. (5) Ff. 15–18. Another Arabic qaṣīda rhyming in ح. (6) Ff. 19–24. Fragment from the Qur'ān, and a leaf or two from some other Arabic book. (7) Ff. 25–28. Fragment of a prayer or homily. (8) Ff. 29–53. Fragments of prayers and homilies, hopelessly mis-arranged. (9) Ff. 54–60. Fragment from an Arabic religious work transcribed in a Maghribī hand. This worthless volume hardly merits so much description.

1497 **Add. 3253**

A MS. of miscellaneous contents, partly Arabic, partly Persian, described at pp. 418–420 of *P. C.* (No. cccxxxii). Of the 15 portions contained in it, most are of a religious character. See also No. 27 *supra*.

1498 **Add. 3590**

A volume containing ten different tracts, viz:—

(1) The *Wāsiṭatu'l-'uqūd fī ma'rifati'l-ḥudūd*, by Muḥammad al-Minhājī (ff. 1b–15a), beginning:—

الحمد لله القدير الّذى خلق كلّ شئ فسوّاه، السميع الّذى يسمع مناجات الضماير و خفيات السرائر و ان صمتت الافواه الخ

(2) The *Kitābu'l-Ḥudūdi'l-fiqhiyya wa uṣūli'd-Dīni'l-Ḥanafiyya* (ff. 17b–22a), beginning:—

الحمد لله حمداً يليق بنواله، . اما بعد رحمك الله اعلم هذه الحدود و معرفتها فريضة آلخ

(3) A short account of a discussion between Ṣadru'd-Dīn b. al-Khābūrī and 'Alā'u'd-Dīn b. at-Turkmānī (ff. 22b–23b), beginning:—

فائدة وقعت بين صدر الدين بن الخابورى و علآء الدين بن التركمانى انّى اتعجّب من الشافعيّة فى فتايهم بان البسملة من اوّل كلّ سورة من القرآن آلخ

(4) A treatise entitled *Risālatu'l-ḥudūdi'l-fiqhiyya* (ff. 24b–26b), beginning:—

فائدة، قال محمّد سبكى (?) بن ابى طالب رحمه الله تعالى كلّ شئٍ له نصفًا الّا القرآن آلخ

(5) *Ifāḍatu'l-anwār 'ala uṣūli'l-Manār* (ff. 27b–61a), by Muḥammad 'Alā'u'd-Dīn b. 'Alī al-Ḥanafī, Muftī of Damascus, beginning:—

حمداً لك يا من نوّرت منار الشرع الشريف بكتابك المعجز المنيف آلخ

(6) *Kitābu Qurrati'l-'ayn bi-sharḥi waraqāti Imāmi'l-Ḥaramayn*, by Shaykh Abu 'Abdi'llāh Muḥammad Jamālu'd-Dīn al-Khaṭṭāb al-Makkī al-Mālikī, commonly called ar-Ra'īnī (ff. 62b–81b).

This has a colophon (on f. 81b) dated Sha'bān 3, A. H. 1094; scribe, Mullā 'Abdu'l-Qarīb b. Ḥusayn.

(7) *al-'Aqīdatu'l-'Aḍudiyya* (ff. 82a–84a), dated A. H. 956, beginning:—

الحمد لله على نواله و الصلوة و السلام على محمّد و آله، قال النبى صلّى الله عليه و سلّم، ستفرق امّتى ثلثاً و سبعين فرقةً كلّها فى النّار الّا واحدة آلخ

(8) *Waraqātu Imāmi'l-Ḥaramayn*, with commentary by al-Maḥallī (ff. 85b–95b) beginning:—

هذه ورقات قليلة تشتمل على معرفة فصول من اصول الفقه ينتفع به المبتدى آلخ

The text is in red, the commentary in black. The colophon (f. 95b) is dated A. H. 956.

(9) A treatise on Tobacco-smoking (ff. 97b–108b) entitled:—*Risālatu't-Tūtūn*, by 'Abdu'l-Qādir b. Muḥammad al-Ḥusaynī aṭ-Ṭabarī (d. A. H. 1033: see *B. M. A. C.*[2], No. 990, p. 626), beginning:—

الحمد لله الّذى حفظ الدين القويم بايمة يذبون عن حريمه، آلخ

The date of composition is given on f. 108a as Monday, the 12th of Jumāda I, A. H. 1025, and this copy, transcribed from the author's autograph, is dated the 15th of Rajab, A. H. 1027.

(10) A treatise by Sālim b. 'Abdu'llāh b. Sālim al-Baṣrī, entitled *al-Imdād bi-ma'rifati 'uluwwi'l-isnād*, a title which serves also as a chronogram giving the date of composition (A. H. 1126). Begins:—

الحمد لله الّذى خصّ من شاء من عباده بعلوّ الاسناد آلخ

This is dated the 6th of Rabī' II, A. H. 1246; scribe, Muḥammad Ṣāliḥ 'Umar Efendī-zāda. [Ff. 136 of 19·4 × 13·9 c. and 25 ll.; various hands, mostly naskh, and fairly legible; rubrications throughout.]

(X) COLLECTIONS OF LETTERS, ISOLATED LETTERS AND FRAGMENTS.

1499–1500 **Add. 749**
Add. 3232

Two copies (one incomplete) of the Letters of *Abū Bakr Muḥammad Ibnu'l-'Abbās al-Khwārazmī* (d. A. H. 383 or 393: see *L. C.*, vol. i, pp. 143–144; *Ibn Khallikān*, de Slane's translation, vol. iii, pp. 108-110). The total number of letters contained in the collection amounts to about 153, of which the first 22 are missing from **Add. 749**, which is defective at the beginning. Many of them are addressed to contemporary kings, rulers, wazīrs and governors of note, such as Muḥammad al-'Alawī, the Wazīr of Qābūs b. Washmgīr, Khwārazmshāh and his Wazīr, Abū 'Alī al-Bal'amī, Muḥammad b. Ḥamza the governor of Khwārazm, the Ṣāḥib Isma'īl b. 'Abbād, and sundry of his officers, the governors of Sarakhs, Nīshāpūr, Samarqand, Qum, Qūmis, Dāmghān, &c., the post-master of Ray, Abu'l-Ḥusayn 'Abdu'l-'Azīz, Minister for Foreign Affairs (صاحب ديوان الرسائل), Abu'l-Wafā, generalissimo of *'Aḍudu'd-Dawla*, Abu'l-Ma'ālī, the Wazīr of the *Ṣāḥibu'l-Jabal*, Kathīr b. Aḥmad, Ibnu'l-'Amīd, Manṣūr king of Dāmghān, Miskawayh (on his marriage with the writer's mother), the poet Abu'l-Ḥasan al-Badīhī, &c. [**Add. 3232** contains ff. 124 of 19·8 × 12·5 c. and 21 ll.; good, clear naskh;

rubrications; no date or colophon. **Add. 749** seems to have lost at the beginning 9 quires of 10 ff. each and 1 f. from the tenth quire (= 91 leaves), and now comprises ff. 124 of 20·1 × 13·1 c. and 17 ll.; large, clear naskh; rubrications; dated the beginning of Jumādā I, A. H. 1048; scribe, ʻUmar b. Isma'īl.]

[1501–1509] Burckhardt Papers. **[Add. 273–Add. 282**

1501 **Add. 273**

A volume of 184 numbered (blank) pages of 36·8 × 23·1 c., into which are fastened a number of papers and letters thus described in a note on the inside of the cover. "The papers contained in this book were selected from a larger number entrusted by the late Mr Louis Burckhardt, the Oriental traveller, to the care of Mr John Fiott, now Dr Lee. They were sent from Damascus in June, 1812, and received at Malta in April, 1814. Some of the parcels were endorsed with directions that they should not be opened until the year 1820, unless Mr Burckhardt should return to England before that period. On receiving intelligence of the death of Mr Burckhardt at Cairo in 1819, Dr Lee thought it right to open the parcels in the presence of the Rev. G. C. Renouard, one of Mr Burckhardt's friends, in order to examine their contents. Some of the parcels contained letters and other documents of a private nature. These were either destroyed, or sent to the persons who appeared to have a claim to them. Several contained literary exercises, extracts and notes, which Dr Lee and his friend thought they might venture to retain as memorials of the indefatigable industry of one whose talents and perseverance they had often admired. The remainder contained letters, extracts from manuscripts, fermans and other official papers in the Oriental languages, evidently collected as specimens of different kinds of literary composition, and as such presenting useful information for the Arabic student. These, it appeared in the opinion of Mr Renouard, most proper to preserve, and they therefore have been by that gentleman arranged and inserted in this volume, now

presented to the University of Cambridge with a request that it may be permitted to be placed in the University Library with the other books and papers bequeathed to the University by the liberality of Mr Burckhardt in his will. December, 1823." There are in all 45 pieces and 4 drawings (an Arab of Aleppo, a Bedouin woman, a tent of the Bedouin Arabs, and a battle from some European design). A complete list of these documents in Renouard's hand is prefixed to the volume. The pieces include vocabularies, dialogues, extracts, remarks on the coffee-trade at Aleppo in A.D. 1805, a list of current prices in Aleppo in A.D. 1809, a Druze catechism, lists of governors and officials, a genealogy of Jazzār Pāshā, Police-regulations of Aleppo, table of cyphers, account of an engagement between the Turks and Wahhābīs near Baghdad in September, a copy of the forged covenant of Muḥammad the Prophet with the Christians, questions concerning the Rīḥānlū tribe, geographical memoranda on Syria and the Ḥawrān, verses, petitions, letters, *buyuruldūs*, agreements, receipts, certificate of horse's pedigree and qualities, *fatwās*, bills, &c.

1502 **Add. 274**

Seventeen Burckhardt papers in a case, all, with one or two exceptions, letters in Turkish and Arabic written on large-sized official paper. No. 13, however, is an oblong book of ff. 30 of 21·4 × 10·4 c. and 14 ll. containing poems in Arabic.

1503 **Add. 275**

Six more Burckhardt papers, all letters, in Arabic, mostly to Anthony Joseph the Dragoman.

1504 **Add. 276**

Twenty-nine more Burckhardt papers, all letters, in Arabic.

1505 **Add. 277**

Fourteen more Burckhardt papers; which, besides various

letters, whereof several are addressed by Mr P. Lee to Ibrāhīm 'Abdu'llāh, comprise (Nos. 1, 10, 13) about 60 slips and 2 cards on which are inscribed short sentences in Arabic as specimens of calligraphy; (Nos. 11[a], 11[b], 12) two short treatises by Muḥammad al-'Aṭṭār al-Dimashqī, the first on instruments for taking observations of the sun, and the second entitled *Tafrīju'l-Kurūb fī mu'ānāti'l-ḥurūb*; and (No. 14) a *Murabba'* by *Mawlānā Thariyyu'd-Dīn Efendī* entitled *Nukhbatu'l-fikar*:—

حاشية على شرح نخبة الفكر لمولانا ثرىّ الدين افندى جعل الله مرقده الجنان و رضى الله تعالى عنه'

The original poem on which the *Murabba'* is constructed is the well-known *Burda* of *al-Buṣīrī*, each line of which is written in a larger hand than the added portion. The first verse of the *Murabba'* runs:—

أَمِنْ تَذَكُّرِ جِيرَانٍ بِذِي سَلَمِ
مَزَجْتُ دَمْعاً جَرَى مِنْ مُقْلَةٍ بِدَمِ
أَمْ هَبَّتِ ٱلرِّيحُ مِنْ تِلْقَاءِ كَاظِمَةٍ
وَ اَوْمَضَ ٱلْبَرْقُ فِى الظُّلْمَاءِ مِنْ اِضَمِ

1506 **Add. 278[1-8]**

Of the 8 separate treatises included in this volume, see, for the *first*, No. 854 *supra*; for the *second*, No. 1188; for the *third*, No. 977; for the *fourth*, No. 417; for the *fifth*, No. 447; for the *sixth*, No. 337; for the *seventh*, No. 1012; for the *eighth*, No. 227.

1507 **Add. 279**

(1) A Refutation of the Wahhābīs, described under No. 452 *supra*, followed by:—

(2) A tract on the special virtues of the *Bismi'llāh*, the *Fātiḥa*, the *Āyatu'l-Kursī*, &c. [Ff. 10 of 16·6 × 10·8 c. and 21 ll.; fair naskh; rubrications; no colophon.]

(3) Prayers for the circumambulation of the Ka'ba. [Ff. 16 of 9·8 × 7·0 c. and 6 ll.; good naskh; rubrications.]

(4) Rhyming list of Arabic words similar in pronunciation but different in meaning, composed on the model of the *Muthallathāt* (triplets) of *Quṭrub* by *Sa'du'd-Dīn al-'Ajalūnī*. [Ff. 8 of 16·0 × 10·6 c. and 12 ll.; good naskh.]

(5) A prayer called دعوة البرهتية, followed by some incantations. [Ff. 10 of 15·8 × 10·5 c. and 13 ll.; large, clumsy naskh; not dated.]

(6) *Manāsiku'l-ḥajj*, a treatise on the ceremonies observed in connection with the Pilgrimage. [Ff. 9 of 14·4 × 9·5 c. and 13 ll.; good naskh; not dated.]

(7) *Kitābu fawā'id wa ad'iya*, a collection of prayers. [Ff. 12 of 17·0 × 10·8 c. and 9 ll.; large, coarse naskh; rubrications; no date.]

(8) More prayers. [Ff. 5 of 15·8 × 11·3 c. and 15 ll.; poor naskh; no date.]

(9) A form of humiliation and prayer. [Ff. 6 of 16·7 × 11·0 c. and 9 ll.; large, clear naskh; no date.]

Add. 280

This MS. is described under Nos. 1371 and 1478 *supra*.

1508 **Add. 281**

More Burckhardt papers, tied up in three packets. The *first* (34 leaves and a small slip) chiefly consists of notes on the geography and Arabic dialect of Africa and the Maghrib. The *second* contains 16 documents, mostly letters in Arabic (numbered 2–17). The *third* comprises 30 documents, also Arabic letters, numbered 18–47.

1509 **Add. 282**

Sixteen of Burckhardt's note-books, containing translations (e.g. from Abu'l-Fidā and Pliny); sketches of Arabic grammar; geological, mineralogical, chemical, bibliographical, and other notes and memoranda.

1510 **Add. 285**

A mass of miscellaneous papers in Arabic, Persian, Turkish, &c., comprising in all about 66 separate pieces, of which the more important are the following. No. 8, part of a Turkish jest-book, ff. 27. No. 9, ff. 2 from a Turkish book on Ṣūfī ethics. No. 10, ff. 10 from a geographical work giving the latitude and longitude of different towns. No. 11, some 40 ff. from a Turkish work on traditions and theology. No. 12, ff. 10 from the Turkish work entitled *Risāla-i-Iblīs*, or *Iblīs Naṣīḥatī*, or *Waṣiyyat-i-Iblīs* (see No. 1210 *supra*). No. 13, ff. 12, containing a brief abstract of Ottoman history from the beginning (accession of 'Uthmān b. Er-toghrul, A. H. 699) to Muḥammad IV (A. H. 1057). No. 14, ff. 15 from a Turkish story-book. No. 16, ff. 10 from the beginning of a rhymed history of the Ottoman Sultans in Turkish, entitled *Nadhm-i-Tawārīkh-i-Āl-i-'Uthmān*. No. 20, ff. 9 from an Arabic Anthology, in a rather ancient hand. No. 21, see *P. C.*, p. xxxiv. No. 23, ff. 10 from a Turkish work on traditions. No. 25, ff. 22, Shāhidī's *Lughat* (see *L. C.*, vol. i, p. 102) or rhymed Persian-Turkish vocabulary, complete. No. 26, ff. 10, part of an Arabic work on the proverbs of the Arabs. No. 28, ff. 4, index of the Treatises (*Rasā'il*) on the different branches of science composed by the *Ikhwānu'ṣ-ṣafā*, or "Brethren of Purity," concerning whom see Dieterici's works. No. 29, ff. 15 from an Arabic work on the duties of the Muslim, with interlinear Turkish translation. No. 30, 3 or 4 leaves, much damaged, from a collection of Arabic verses (originally written in red, and now nearly obliterated) accompanied by explanations (written in black, in a good old naskh hand, still fairly legible). No. 31, see *P. C.*, p. xxxiv. Nos. 32–35, Syriac fragments. Nos. 46 and 52, see *P. C.* p. xxxv. Nos. 38 and 61, English translation and original of a Turkish letter from the Pāshā of Algiers to the King of England, dated Dec. 15, A. D. 1698. No. 39, English translation of a letter from the Governor of Surat to Sir Josiah Child, Governor of the East India Co. in England, dated Shawwāl 16, A. H. 1109 (April 27, A. D. 1698). No. 41, letter

from Thomas Hyde, the famous pupil of Wheelock, concerning the letters and complaints of the Dey of Algiers, dated Shrove-Tuesday, 1668–9, addressed to Sir James Vernon, and referring to allegations against Consul Cole. No. 48, part of a Latin translation of the Qur'ān (*Sūras* I and II, 1–139), in Bedwell's handwriting. No. 49, English translation of a letter from Muṣṭafa Efendī, Dey of Algiers, dated Jumāda I, A.H. 1113 (October, 1701), to the King of England concerning the capture of a Dutch vessel by Algerian pirates. No. 50, Italian translation of a letter addressed to King William III of England by Murād Bey of Tunis, dated Dhu'l-Qa'da 27, A.H. 1110 (= May 27, A.D. 1699). No. 53, an Indian-Persian letter, without date or signature, on mercantile matters. No. 54, an Arabic letter addressed, apparently, by the English Agent at Surat to the Ruler of Hindustān, and dated the 7th of Dhu'l-Ḥijja, A.H. 1048 (= April 11, A.D. 1639). No. 57, Turkish despatch from Muṣṭafa Qapūdān, detailing the movements of the Turkish fleet in the Mediterranean, dated Ṣafar 10, A.H. 1080 (July 10, A.D. 1669). No. 58, Turkish letter, dated the 15th of Rajab, A.H. 1109 (= Jan. 27, A.D. 1698), from Sulṭān Muṣṭafā II to William III, King of England, concerning the proposed mediation of the latter between Turkey on the one hand and the Emperor of Austria and his allies on the other. The Sultan chiefly desires an assurance of England's neutrality and the maintenance of the *status quo*. No. 59, another Turkish letter addressed to King William III of England from Adrianople. No. 60, Turkish letter from Muṣṭafā Pāshā, Governor-general of Algiers, and Commander of the Ottoman troops there stationed to the King of England, wherein is made known the granting of permission to English ships bound on long voyages to remain in Algerian ports till the month of March. Dated Rabī' I, A.H. 1113 = August, A.D. 1701. No. 61, Turkish letter addressed to the King of England by Mūsā Pāshā, Turkish Governor and Commandant of Algiers, dated the 11th of Jumādā II, A.H. 1110 (= Dec. 15, A.D. 1698). The Pāshā complains of the English Consular Agent (Consul Cole: see No. 41 above) in his country, and requests that he

may be withdrawn, seeing that he is (it is alleged) a liar and trickster, and that since his appointment even English commerce has suffered, and the number of English merchants has decreased. No. 62, another Turkish letter to the King of England from the government of Tunis or Algiers, dated the end of Shawwāl, A.H. 1110 (= end of April, A.D. 1699). No. 63, a Malay letter, endorsed "Raja Guillimott and Raja Macoot's (Mankota's) Letter to the Honourable President and Council of Fort St George, Madrasse" (the names are written in the original راج مغكوة and راج كلومة). Nos. 64, 65, two Turkish *berāts*, or warrants, the first relating to the payment of troops by fiefs in the district of Nikopolis, the second assigning to a certain Ḥusayn 'Ādil, one of the *'ulamā*, a daily payment of 100 *aqchas* on his appointment as judge in the Ḥawrān district. This last is dated in the reign of Sulṭān Muṣṭafā b. Sulaymān (A.H. 1106–1115). No. 66, a Persian letter, undated, mounted on wood, with English translation on reverse, bearing the following note: "This letter was written in the year 1759 by the Nabob's Minister, resident at Fort St George, to the Rev. Mr Palk in England, who had been Chaplain to the English Factory at Fort St George; and was given to this Library by Mr Palk."

1511 **Add. 286**

A large illuminated address, in Arabic, Persian and Turkish, from Sulaymān Āghā, envoy from the Pasha of Baghdad, to Marquis Wellesley, Governor-general of India, dated the 20th of September, A.D. 1804. See *P.C.*, No. cxix, p. 198.

1512 **Add. 287**

A framed tablet, of 65·5 × 10·0 c., containing an inscription in large naskh, which seems to read:—

مہا راجه راجه وارس (وسرا ؟) ودئ نكتاد نارين بہادر صاحب

منصب پادشاهی،

The whole of this writing, as well as the two floral inscriptions at each end of it, consists of a number of Persian *ghazals*, punctuated with red, written in so extremely minute a hand as to be hardly decipherable.

1513 **Add. 428**

Five rolls of Persian letters (Nos. 1–5), comprising in all 29 separate epistles, and a Persian Genealogical Roll. See *P.C.*, No. cccxxxviii, pp. xxxv–xxxvi.

1514 **Add. 429**

Lofft fragments numbered 35–40, 42–45, 48–49. See *P. C.*, No. cccxxxix, pp. xxxvi–xxxvii.

1515 *Renouard's African Memoranda.* **Add. 441**

A mass of papers, mostly of little apparent value, formerly belonging to the Rev. G. C. Renouard of Sidney Sussex College and Swanscombe, near Dartford, Kent. These papers include private letters, notes, diaries, half-finished reviews of books, rough maps of portions of Africa, fragmentary vocabularies of some African languages, including Hausa, and the like; and range over a wide period (A. D. 1816–1837 for the most part, but some earlier, and one as late as 1867).

1516 **Add. 455**

Psalms i–xviii (some omissions) in Coptic and Arabic (13 leaves).

1517 **Add. 456**

Some excerpts from the Pentateuch and some prayers in Coptic and Arabic (about 25 ff.).

1518 **Add. 588**

A note-book of ff. 28 of 29·2 × 20·0, mostly blank, containing a few notes in English on the Arabic names of the

stars; and, lying between the leaves, 3 or 4 worthless fragments, to wit 2 leaves from a Persian work on astronomy, much worm-eaten; 6 pp. of Arabic relating an experience which befell al-Aṣma'ī while performing the circumambulation of the Ka'ba; 2 ff. containing scraps of Persian poetry in a European hand; and 3 Persian letters (Indian hand) pasted together in one sheet.

1519 **Add. 1078**

A note-book of 44 written leaves (one side left blank in all) of 22·2 × 17·8 c. and 23 ll., thus described on the title-page:—"*Bibliotheca Honneriana.* A catalogue of the Oriental Manuscripts presented by Francis Hodder of Temple Lawn, co. Cork, Esqr., to the Library of the Royal Institution, Cork, compiled from the Notes of Colonel Augustus Cotgrave Honner by Richard Caulfield, LL.D., F.S.A., Hon. Sec. and Librarian to the Institution, Cork, 1871. This catalogue was written by Dr Caulfield for the University Library, Cambridge." The second page contains the following account of the collection and its disposal. "*Lectori.* The following collection of Oriental MSS. was made during a residence of many years in India by Colonel Augustus Cotgrave Honner, 1st Gren. Bombay, N. I. At his death he bequeathed his entire collection of MSS., coins, gems, antiquities, &c., to Francis Hodder of Temple Lawn, Blackrock in the Co. Cork. Esqr., who presented the MSS., with a portion of the coins, gems, antiquities, &c., to the Library of the Royal Institution, Cork, on Feb. 6, 1871, when certain rules were adopted by the Managers for the guidance of those who may in future wish to consult the MSS., and three Trustees were nominated by Mr Hodder, who should have entire control over the collection." Then follow the names and addresses of these trustees (Richard J. Perry, Francis Hodder, and Richard Caulfield), and the date, Nov. 28, 1871. A printed notification of the *Rules to be observed in reference to the Indian collection of the late Colonel Augustus Cotgrave Honner, 1st Grenadiers, Bombay Native Infantry, called the* HONNER

COLLECTION is affixed to the inside of the cover. The MSS., 286 in number, are briefly and often inaccurately described, and are in Persian, Sanskrit, Urdu, and other Indian languages.

1520 **Add. 1859**

An Egyptian papyrus in one sheet, in 3 columns, of which the first two contain each 26 ll., and the third 19 ll. Brought from the East by Belzoni.

[1521–1526] **[Add. 1877–1894]**

Tischendorf Fragments.

These fragments comprise leaves, or more often mere fragments of leaves, paper or vellum, from Samaritan, Greek, Latin, Coptic, Syriac, Ethiopic, Georgian and Armenian MSS. The following are wholly or partly Arabic.

1521 **Add. 1882**

Two leaves of vellum, of 26·8 × 18·6 c., one illuminated, and inscribed with a few words of Syriac; the other scrawled over with 13 lines of Arabic.

1522 **Add. 1884^{1-3}**

Add. 1884^1 consists of 8 leaves from a Christian Martyrology, described under No. 1322 (p. 284) *supra*. **Add. 1884^2** is a single leaf of 20·0 × 13·8 c. and 13 ll., containing part of a Christian homily. **Add. 1884^3** is also a single leaf of 17·5 × 12·7 c. and 9 ll. inscribed with alternate paragraphs of Syriac and Arabic.

1523 **Add. 1886^{1-26}**

Add. 1886 comprises 26 separate fragments of Coptic MSS. The following contain also some words of Arabic. **Add. 1886^9**, a single leaf of Coptic, of 20·5 × 14·5 c. and 16 ll., in the margin of which is an Arabic gloss containing 4 words only. **Add. 1886^{12}** comprises 2 ff. from a Coptic

MS., of 26·0 × 17·8 c. and 19 ll., written in a large, clear hand with rubrications. In the margin and body of these are 3 Arabic glosses, comprising in all only 19 words. **Add. 1886**[14] consisted originally of 2 leaves, of which one has been mended with a page from a quite modern Arabic MS., and subsequently torn in half. The complete leaf measures 17·0 × 13·5 c. and contains on each side 14 lines of Coptic. On the half leaf used for mending the other page some words of Arabic are visible. **Add. 1886**[24] consists of 7 ff. of 20·5 × 15·0 c. and 16 ll. from a Coptic Liturgy, of which the headings and rubrications are in Arabic.

1524 **Add. 1887**[1–7]

Add. 1887 comprises 7 separate Coptic-Arabic fragments. The *first* consists of ff. 4, of 25·8 × 18·5 c. and 20 ll., from a Coptic liturgical MS. with parallel Arabic translation, adorned with rubrications and rude illuminations and ornaments. The *second* is a single leaf, of 21·5 × 16·4 c., scrawled over with Coptic and Arabic on the recto, and Arabic only on the verso, which is palimpsest. The *third*, of 16·2 × 13·4 c. and 16 ll., is a torn leaf from a Coptic liturgical work with parallel Arabic translation. The *fourth* is the fly-leaf or title-page of a Coptic MS., of 19·3 × 13·0 c., of which one side bears a rudely illuminated ornamental design, and the other a few lines of Arabic, scribbled in three different hands. The *fifth* is a single leaf, of 18·5 × 13·5 c. and 16 ll., from a Coptic liturgical work with parallel Arabic translation. The *sixth* comprises 2 ff., of 17·5 × 13·2 and 17 ll. from the same or a similar work. The *seventh* comprises 2 ff. nearly uniform with those last described, and probably from the same work.

1525 **Add. 1890**[2]

Two leaves, of 26·8 × 19·0 c., of vellum, from an Armenian MS. The Armenian writing has been almost obliterated. An Arabic note, in a modern and very bad hand, states that the book belonged to the Dayr, or monastery, of Mār Ilyās, and invokes a curse on him who shall alienate it from that foundation.

1526 **Add. 1892[2]**

Some half-dozen small fragments of papyrus, some of which present faint traces of Arabic characters.

[1527–1534] **[Add. 1895–1907]**

Petermann Fragments.

Of these fragments one (**Add. 1903**) is in Syriac; one (**Add. 1906**) in "Geessprache"; and one (**Add. 1907**) in Ethiopic or Amharic. The remaining ten (**Add. 1895–1902** and **1904–5**) are wholly or partly in Arabic.

1527 **Add. 1895**

This fragment comprises ff. 18, of 23·0 × 16·5 c. and 15 ll., written chiefly in Arabic, but partly in the Samaritan character. It is defective at both ends, and lacunæ occur between ff. 6 and 7, and 8 and 9. It appears to treat of the history of the Jews and Moses, and begins:—

.. من دعى ادونن، من ارسل ختام جميع ما كان مبرهن،
فليس نبيّاً حقّاً بشريعة مرسل سواه ابداً قال فلمّا كان بتاريخ (?)
نهار الاثنين المبارك اواخر شهر ربيع الآخر سنة الف و مائة و
اثنين و ستّون، قد نديني صاحب الوقار و الفنون، الّذى من
كلّ خطآء و زلل و ذنبٍ مصون آلخ

1528 **Add. 1896**

This fragment comprises ff. 11, of 22·5 × 17·0 c. and 17 ll. Some of the pages are torn, and there seem to be several lacunæ. The contents are Arabic, with citations in the Samaritan character. The opening words of the section which begins on f. 1ª, l. 4, are:—

لما ان اسراييل تحقّق و آمن بان اللّه تعالى واحد ما له
ثانٍ لا بكيف آلخ

1529 **Add. 1897**

This fragment comprises ff. 20, of 21·5 × 17·2 c. and 18 ll. It is defective at the end, is entirely in Arabic (written in a rather slovenly modern hand) and begins :—

هذا الحساب العبرانى الّذى به نعرف الايّام و الشهور و
السنين ورثناه من فنحس ابن العزر ابن هارون الامام عليه و
على آبايه و على عمّه سلام الله علّمه ايّاه عمّه آلخ

The concluding paragraph also speaks of Phinehas and his father Eleazar.

1530 **Add. 1898$^{1-8}$**

This fragment comprises eight separate pieces, contained in three covers. **Add. 1898^{1}** is described under No. 1373 (p. 302) *supra*. **Add. 1898$^{2-3}$** consists of two portions, each containing ff. 4 of 20·0 × 15·0 c. and about 50 ll. in double columns. Both contain collations of an Arabic text, dealing, apparently, with Jewish history, and containing a few words also in the Samaritan character. **Add. 1898$^{4-8}$** comprises 5 fragments bound together in one cover, the *first* (4) consisting of 8 ff. of 18·0 × 11·3 c.; the *second* (5) also of 8 ff. of the same size; the *third* (6) of 2 ff. of 14·8 × 10·0 c.; the *fourth* (7) of 3 ff. uniform with the last; the *fifth* (8) of one single leaf uniform with the first and second. The *first* begins with an account of the mission of Moses for the deliverance of the Jews, and ends with a statement of the various important events in the history of the Children of Israel which happened on the عيد الفسح. The *second* comprises 43 short sections or chapters on Jewish history, beginning with Joshua the son of Nun. The *third* appears to be a continuation of the last, from the middle of ch. 43 to the end of ch. 45, which is followed by a sort of doxology. The *fourth* contains an account of Alexander the Great. The *fifth* contains only a few variants (13 ll.) furnished by the collation of two texts.

1531 **Add. 1899¹⁻⁹**

Of the nine separate fragments comprised in this MS. the *first* consists of 2 ff. of 31·7 × 21·7 c. containing two Jewish calendars in Arabic, and a list of some thirty books, mostly connected with Judaism, also in Arabic. The two following entries from the latter may serve as specimens:—

كتاب الدران تأليف عمران الزمان فيه صلاوات على ساير الاوقات قديم قبل المسيح'

كتاب الكافى فى امور الدين الاسرائيلى تأليف العالم يوسف العسكرى (?) كان تأليفه نحو الف سنة بعد المسيح'

The *second* fragment is one large sheet of 40·0 × 29·8 c. inscribed on one side in the Samaritan character, and impressed with a seal bearing in the centre the words طايفة السامرة in Arabic. The *third* is a German letter, written in Nāblūs. The *fourth* is an Arabic letter, apparently addressed to Petermann by the Samaritans of Nāblūs, to which are prefixed some remarks in German. The *fifth* is in German, bearing an endorsement in the Samaritan character. The *sixth* bears on one side 9 ll. of Samaritan, with interlinear Arabic translation, and on the other, in pencil, 11 ll. of Rabbinic, the words محرّم سنة ١١٨٠, and a specimen of the artificial script known in Persia as *Khaṭṭ-i-sarvī* (see my *Year amongst the Persians*, pp. 391–2), or some similar form of cryptography. The *seventh* is a single leaf of 21·5 × 13·5 c., bearing on one side 19 ll. in the Samaritan character, and on the back words forming the latter half of an Arabic address which seem to read:—عمران كوهن السمره دام بقاءه ... The *eighth* is a single small leaf, on one side of which are inscribed in pencil four lines of Samaritan. The *ninth* is a large sheet of 49·6 × 27·0 c. written over with Samaritan characters. There is also lying loose in the case a single leaf of 21·2 × 15·0 c. containing a fragment of a Hebrew text with running commentary in the Rabbinic character.

1532 **Add. 1900[1-9]**

The *first* of the 9 fragments comprised in this MS. is a single leaf, of 30·0 × 20·0 c., containing a transcript of a proclamation in Arabic issued by Napoleon Bonaparte at Alexandria to the people of Egypt, dated the 13th of Messidor in the year 6 of the Revolution, and the end of Muḥarram, A. H. 1213. The *second* fragment, of 35·8 × 19·4 c., contains an Arabic *qaṣīda* of 21 couplets, beginning:—

ما للمنايا تجتبى و تصيد، منّا الخيار معجلًا و تكيد

and ending with the following chronogram, giving the year A. H. 1274 (= A. D. 1857–8):—

يوم اللقآء حسن البقا ارّخْتُه، فى جنّة المنان دام رشيد،

The other side of the leaf is scribbled over with Arabic prose. The *third* fragment, a single leaf of 36·8 × 23·2 c., is blank on one side and on the other contains an Arabic *qaṣīda* of 28 couplets, beginning:—

لفقدك أُمّ اولادى عديله، بكى طرفى دمًا و مساعدى له،

The *fourth* fragment is a slip of paper, of 31·8 × 10·3 c., inscribed with a piece of Arabic, beginning:—

الحمد لله الّذى عُدِمَتْ له النّظائر و الاشباه و اَقَرَّتْ بربوبيّته الضمائر و الافواه آلخ

This is followed by some calculations in Arabic figures. The *fifth* fragment is a precisely similar slip, also containing some calculations, and a *waṣiyyat* beginning:—

الحمد لله معمّر السبع الطباق بضجيج الاملاك و مسيّر الكواكب جاريةً فى بروج الافلاك آلخ

The *sixth* fragment consists of two sheets (3 sides blank), of 30·2 × 19·7 c., on f. ·1ª of which is a piece of Arabic beginning:—

الحمد لله الّذى تحمد حمداً كثيراً ليس يحصى عدوًّا كلمة موسى و اصطفى محمّداً آلخ

The *seventh* fragment is a single sheet, of 24·2 × 20·3 c., on one side of which is inscribed a prayer or doxology for the month of Ramaḍān, in Arabic. The *eighth* fragment, a single sheet, of 21·8 × 11·5 c., contains a piece of Persian poetry (15 couplets) in the *mutaqārib* metre, apparently a citation from the *Shāhnāma*, beginning:—

درین پرده نقش رخ شهریار، سیه کرده روز بهشت و بهار،

and transcribed by Abu'l-Ḥasan *Naqqāsh-bāshī* in A. H. 1262. The *ninth* fragment, a single sheet of 21·6 × 7·0 c., contains a historical extract, in Persian, dealing with the ruling family of Shīrwān from A. H. 774 to A. H. 946.

1533 **Add. 1901**

A long strip of paper, of which the upper portion is missing, measuring in its present condition 130·0 × 16·7 c., containing the latter portion of the alleged Treaty of the Prophet Muḥammad with the Christians, signed by 34 of the "Companions" (including the four orthodox Caliphs), and dated the end of the fourth month of A. H. 4, at Madīna. See No. 692 (p. 124) *supra*. The initial words are:—

. . . الصوامع و المواضع المنعزلة عن الامصار على شئٍ من الجزية و الخراج آلخ

Add. 1902¹⁻⁵

See No. 1358 (pp. 297–298) *supra*.

1534 **Add. 1904¹⁻⁴**

The *first* of these fragments comprises ff. 25, of 15·0 × 10·0 c., and contains Syriac and Arabic variants on the

Psalms, with some German notes interspersed. The *second* consists of ff. 2 of the same size, containing a few lines of Syriac and German. The *third* also consists of ff. 2, uniform with the last, containing 8 ll. of Syriac, 3 ll. of German, and 9 ll. of Arabic, the last being an enumeration of various European and American protestant missionaries who visited Beyrout, Damascus and the Lebanon. The *fourth* comprises ff. 6, uniform with the others, and is entirely in Syriac.

Six S.P.C.K. manuscripts, omitted in their proper place.

1535 **Add. 2027**

The Revelation of St John, in Coptic and Arabic (the two versions standing in parallel columns), the latter beginning:—

بسم الله القوى، الرّويا الّتى رآها القدّيس يوحنّا الانجيلى، جليان يسوع المسيح الّذى اعطاه الله له ليخبر عبيده بالّتى يجب ان يكونوا سريعًا آلخ

The Apocalypse occupies ff. 4ᵃ–93ᵃ, and is dated A. M. 1556 (A. H. 1256). It is followed (ff. 95ᵃ–105ᵇ) by a blessing, in Coptic and Arabic, to be used before reading it:—

البركة الّتى تقرى قبل قرآءة الابوغالمشيش (*sic*)

The last 5 ff. (ff. 106–110) are wholly in Arabic, and consequently run in the opposite sense to the remainder of the book. They contain an Introduction (تقدمة) to the reading of "the Vision," dated the 25th of Abib, A. M. 1556 (2nd of Jumāda II, A. H. 1256).

1536 **Add. 2028**

كتاب تاريخ من ابتدآء الزمان، كتاب الفوايح المسكيّة،

A general history from the beginning of the world to A. H. 973, dealing especially with the history of Egypt down to its conquest by the Ottoman Turks in the tenth century

of the *hijra*. The compilation bears the vague title given above, and begins, after the short doxology:—

و بعد فهذا تاريخ مختصر من تواريخ انتخبتها مخلصاً مفيداً لمن طالعه آلخ

The compiler cites his sources, which include the *Kitābu'l-Bayān* of Abū 'Isā Aḥmad b. 'Alī al-Munajjim, the *Ta'rīkhu'l-Mudhaffarī* of al-Qāḍī al-Ḥamawī, the Biographies of Ibn Khallikān, the *Ta'rīkhu'l-Yaman* of al-Faqīhu'l-'Imād, the *Ta'rīkhu'l-Qayruwān* of al-Iṣbahānī, the *Kitābu Ladhdhati'l-aḥlām* of Abū Manṣūr al-Andalusī, the *Mughrib*, the *Mufarriju'l-kurūb fī akhbāri Banī Ayyūb* of Jamālu'd-Dīn b. Wāṣil, the history of Shaykh Taqiyyu'd-Dīn Aḥmad al-Maqrīzī, the history of the Qāḍī Abū 'Abdi'llāh Muḥammad b. Sulāma b. Ja'far al-Quḍā'ī, the Book of Judges of the Jews, &c. This list is necessarily incomplete, because the lower half of this page (f. 1) is torn off. The proper title of the book and the author's name nowhere appear. In the margin is another work entitled (apparently, for the title is not very clearly legible) *Kitābu'l-fawā'iḥi'l-miskiyya wa'n-naḍā'iḥ* [or *nafā'iḥ*] *il-mulkiyya* (not identical with *H. Kh.*, No. 9215), beginning, after the short doxology:—

امّا بعد، فهذا سفر فيه درّت (*sic*) ابكار الافكار و غرّة الافكار الابكار آلخ

[The MS. is defective at the end, and there are numerous lacunæ, including one of unknown extent after f. 1. In its present condition it comprises ff. 165 of 21·2 × 15·2 and 17 ll.; fair naskh; rubrications. A note of ownership on the title-page is dated A. H. 1128.]

1537 **Add. 2029**

كتاب مواعظ شريفة و الفاظ مختصرة لطيفة ليوحنّا فم الذّهب، و غيره،

Eighty-seven homilies of St John Chrysostom (ff. 2^b–104^b),

followed by an account of his life (ff. 105b–128a) entitled:— سيرة القديس مار يوحنّا فم الذهب, which in turn is followed by a translation of the Revelation of St John the Divine (ff. 129b–177a), all in Arabic. A concluding note by the transcriber, Gurgīs b. Zakūr of Mawṣil, describes (f. 177b) the bitter cold and frost of Rabī' I–Rabī' II, A. H. 1170 (= Nov.–Dec. A. D. 1756), when the Tigris was so firmly frozen that men, beasts, and even laden camels were able to cross it on the ice. The whole volume was transcribed by this Gurgīs, in A. H. 1756, only the final note bearing the date A. D. 1757. [Ff. 179 of 32·5 × 21·5 c. and 26 ll.; large, clear naskh; rubrications.]

1538 **Add. 2030**

An anonymous history of the Byzantine Empire from the time of Constantine to its overthrow by the Ottoman Turks in A. D. 1453, followed by an account of the latter down to the reign of Sulṭān Murād IV (A. D. 1624), without title, beginning abruptly:—

تملك قسطنطين الكبير الحسن العبادة'

و ان شعب مدينة رومية جميعهم' زيّنوا البلاد و فرشوا الطرقان'
و خرجوا الى استقبال قسطنطين الملك المعظّم مادحين ايّاه
كثيرًا' و ادخلوه الى رومية مع الصليب الصانع الحياة' آلخ

[Ff. 158 of 32·8 × 21·9 c. and 29 ll.; large, clear naskh; rubrications; no date or colophon.]

1539 **Add. 2031**

A history of the Church Councils, beginning with the Council of Ephesus, as follows:—

بسم الله الواحد الازلى الابدى السرمدى و اليه اعتمادى و
به ثقتى'

المجمع المقدّس الافسوسى و هو المسكونى الثالث'

خبر المجمع' قد كان تخلف فى الكرسى القسطنطينى

القديس يوحنّا فم الذهب عن نكتاريوس و تخلف عن فم الذهب
ارساكيوس اخو نكتاريوس آلخ

The account is very detailed, giving lists of the bishops and others present on the different occasions, the letters read, the speeches made, &c. Ends as follows:—

اشتهرت هذه الشريعة و نودى بها فى اليوم السابع من شهر
نيسان فى الرسم الرابع عشر، تمّت، قد تمّ هذا الكتاب المبارك
على يد احقر الكهنة الكاتوليكيّين الروم بمدينة حلب مالكه الخورى
ميخائيل بن المقدسى قسطنطين جربوع بمساعدة ولدينا قسطنطين
و يوحنا تحريرًا في اوّل شهر ايلول سنه ١٧٦٨ مسيحيّه المرجو
من الاخوة مطالعيه ان لا ينسونا من الرّحمة و المسامحة،
عدد كراريسه ٤٠

[Ff. 315 of 32·0 × 21·3 c. and 30 ll.; good, clear naskh; rubrications and marginal references; transcribed in Aleppo in A.D. 1768 by al-Khūrī Mīkhā'īl b. al-Maqdisī Qusṭanṭīn, with the assistance of his two sons Yuḥannā and Qusṭanṭīn.]

1540 **Add. 2032**

A history of the Catholic Church, especially of the Church Councils, from the earliest times down to the beginning of the seventeenth century (reign of Louis XIII), in Arabic; to which are prefixed an Index arranged alphabetically (ff. 2b–18b), a short Preface (ff. 19b–20a), and a table of contents of the 80 chapters which compose the work (ff. 20b–22a). The work itself begins on f. 25b as follows:—

بسم الاب و الابن و الروح القدس الاله الواحد
و به نستعين آمين،

خبرية مجامع الكنيسة المقدّسة و بها تتوضّح بكلّ ضبط و
تدقيق قوانينها القديمة و الحديثة و طقوسها، ثمّ اخصّ روس

التأريخ الكنايسى، مجامع الرسل، اتّنا نقرأ فى اعمال الرسل صيرورة ثلاثة مجامع مصنوعة منهم آلخ

[Ff. 192 of 32·0 × 21·0 c. and 27 ll.; large, clear naskh; rubrications; dated the 26th of Ayyār, A.D. 1780.]

Badger Papers (*Gift of Mrs Badger, Oct.* 1888).

Add. 2887–2915

Such of these as are in Arabic have already been described, but a brief enumeration of the whole series in this place may be convenient. **Add. 2887–2888** are Syriac; **2889** is a history (*Kitābu't-tawārīkh*) in Karshūnī by Ṣlībʰā b. Yuḥannā; **2890–2902** are Arabic, and have already been described (see *infra* Part iii, under these class-marks); **2903** comprises ten pieces (Syriac letters, &c.); **2904–2905** have been described above, under Nos. 1417 and 1418; **2906–2913** are state papers, placed amongst the Oriental Adversaria, and are in detail as follows. **Add. 2906**, Badger papers No. 1, Aden and Persia (see *P. C.*, pp. 199–201); **Add. 2907**, do. No. 2, Muscat and Zanzibar Commission; **Add. 2908**, do. No. 3, Further fragments of the same; **Add. 2909**, do. No. 4, Egypt; **Add. 2910**, do. No. 5, Slave Trade; **Add. 2911**, Proceedings of the Muskat and Zanzibar Commission (Bombay, 1861), with inserted MS. documents; **Add. 2912**, Sir James Outram's report on French designs in the Red Sea (London, 1859), with MS. notes by Dr Badger; **Add. 2913**, Muscat: printed papers with MS. summary of correspondence in 1859 *et seqq.* **Add. 2914**, a MS. translation by Dr Badger of Vullers's Arabic Grammar; **Add. 2915**, a translation, in Dr Badger's hand, of part of **Add. 2889**.

1541 **Add. 3199**

Eighteen sheets of paper, measuring 19·7 × 13·3 c., on which are mounted a number of papyrus-fragments inscribed with Coptic and Arabic, chiefly the former. These fragments are, for the most part, very small, and have a merely palæographical interest.

III. CLASS-MARKS OF ALL MANUSCRIPTS DESCRIBED IN THIS HAND-LIST, ARRANGED CONSECUTIVELY.

In the following table, intended principally for the use of the Library officials, the class-marks are arranged consecutively, preceded by ordinal numbers. The number in brackets which follows each class-mark indicates the approximate height of the MS. in inches, the volumes being arranged on the shelves according to size. These sizes were formerly reckoned like ages, so that, for instance, all volumes over 9 *and under* 10 *inches in height were marked* (9), *and so on. Recently, however, the practice has been to take the nearest number of inches, so that, for example, a MS. of which the height exceeds* 9½ *inches is marked* (10), *not* (9). *The italic letters following these numbers indicate the language or languages in which the MS. in question is written, viz.—a.* Arabic; *af.* Afghānī or Pakhtū; *copt.* Coptic; *e.* English; *ger.* German; *gr.* Greek; *h.* Hindūstānī or Urdū; *heb.* Hebrew; *it.* Italian; *l.* Latin; *m.* Malay; *p.* Persian; *pahl.* Pahlavī; *panj.* Panjābī; *sp. a.* Spanish in Arabic character ("Textos Aljamiados"); *syr.* Syriac; *t.* Turkish. *In the second column are noted the sources whence the MSS. were derived, so far as these can now be ascertained, together with the date of acquisition. The numbers in the third and last column indicate the articles under which the MSS. are respectively described, either in Part I* (Nos. 1–1294) *or Part II* (Nos. 1295–1541). *Of some composite MSS. fully described in my Persian Catalogue* (*Cambridge*, 1896) *only the more important contents are noticed in this Hand-list under separate headings. In such cases a reference to that work* (*denoted by the abbreviation P. C.*) *follows the number or numbers in the third column.*

CLASS-MARKS.

1.	**Dd. 1. 2** (17) *a.*		259
2.	**Dd. 1. 23** (16) *a. t. l.*		1400
3.	**Dd. 2. 38** (12) *a*	Erpenius, 1632.	639
4.	**Dd. 2. 47** (12) *a. t.*	George I, 1715.	714
5.	**Dd. 2. 48¹** (11) *t.*	„ „	192
6.	**Dd. 2. 48²** (11) *t.*	„ „	193
7.	**Dd. 2. 49** (11) *t.*	„ „	194
8.	**Dd. 2. 50** (12) *t.*	„ „	1014
9.	**Dd. 2. 52** (10) *a.*	„ „	640
10.	**Dd. 2. 53** (11) *a.*		749
11.	**Dd. 2. 54** (11) *a.*		760
12.	**Dd. 3. 11** (12) *a.*		1143
13.	**Dd. 3. 22** (10) *a.*		611
14.	**Dd. 3. 23** (9) *p.*	George I, 1715.	213
15.	**Dd. 3. 54** (12) *p. l.*		1401
16.	**Dd. 3. 79** (7) *a.*	Erpenius, 1632.	1067
17.	**Dd. 3. 80** (5) *a.*		785
18.	**Dd. 3. 81** (5) *a.*		1326
19.	**Dd. 3. 82** (4) *a.*	Erpenius, 1632.	1327
20.	**Dd. 4. 3** (8) *t. it.*		715
21.	**Dd. 4. 4** (8) *t.*		706
22.	**Dd. 4. 7** (8) *t.*	George I, 1715.	843
23.	**Dd. 4. 8** (8) *a. t.*		8, 880
24.	**Dd. 4. 9** (8) *t.*		1208
25.	**Dd. 4. 10** (8) *t.*		1233
26.	**Dd. 4. 14** (9) *a.*	George I, 1715.	250, 1455, 1380
27.	**Dd. 4. 28** (9) *a.*	Erpenius, 1632.	31, 514, 1055, 440
28.	**Dd. 4. 31** (9) *t.*		168
29.	**Dd. 4. 32** (9) *p.*		77
30.	**Dd. 4. 47** (8) *t.*		277
31.	**Dd. 4. 49** (8) *a.*		656
32.	**Dd. 5. 10** (8) *a.*	George I, 1715.	1123
33.	**Dd. 5. 11** (7) *a.*		272
34.	**Dd. 5. 17** (7) *a.*		761

35. **Dd. 5. 34** (8) *a. t.*		1034
36. **Dd. 5. 35** (7) *a.*	Erpenius, 1632.	1190, 170
37. **Dd. 5. 36** (7) *a.*		1456
38. **Dd. 5. 37** (7) *m.*		861
39. **Dd. 5. 39** (7) *t.*		631
40. **Dd. 5. 40** (8) *t. it.*		94
41. **Dd. 5. 41** (8) *t.*		620
42. **Dd. 5. 42** (7) *a.*		886
43. **Dd. 5. 43** (7) *t.*		1457
44. **Dd. 5. 48** (7) *t.*		95
45. **Dd. 5. 57** (8) *p.*		1458
46. **Dd. 5. 58** (7) *a.*		786
47. **Dd. 5. 59** (7) *a.*	Erpenius, 1632.	28
48. **Dd. 5. 74** (7) *a. p.*		970, *P.C.*, pp. 407–409
49. **Dd. 6. 2** (7) *t.*	F. Hues, circ. 1658.	1475
50. **Dd. 6. 3** (7) *a.*		782
51. **Dd. 6. 16** (8) *t.*		222
52. **Dd. 6. 20** (7) *t.*		1010
53. **Dd. 6. 21** (7) *a.*		1030, 1421
54. **Dd. 6. 22** (7) *a.*		369
55. **Dd. 6. 24** (7) *a.*	George I, 1715.	590
56. **Dd. 6. 26** (7) *a.*	" "	996, 1020
57. **Dd. 6. 32** (7) *p. t.*		758, 1051
58. **Dd. 6. 37** (7) *t.*		1214
59. **Dd. 6. 41** (7) *p. t.*		983
60. **Dd. 6. 50–51** (6) *p.*		957
61. **Dd. 6. 52** (6) *a.*		1307
62. **Dd. 6. 53** (6) *t.*		35
63. **Dd. 6. 64** (6) *t*		1346
64. **Dd. 6. 66** (5) *t.*		1209
65. **Dd. 6. 74** (6) *t.*		323
66. **Dd. 6. 75** (6) *a. it.*		925
67. **Dd. 6. 83** (5) *p.*		913
68. **Dd. 6. 91** (5) *a. p.*		1395
69. **Dd. 9. 13** (11) *t.*		232
70. **Dd. 9. 49** (11) *sp. a.*	George I, 1715.	1348
71. **Dd. 9. 50** (11) *a. t.*	" "	836
72. **Dd. 9. 55** (11) *a. m.*	" "	1018
73. **Dd. 10. 2** (10) *a.*		268
74. **Dd. 10. 3** (9) *a.*	George I, 1715.	1141
75. **Dd. 10. 5** (9) *a.*	" "	944
76. **Dd. 10. 6** (9) *a. p. t.*	" "	1422
77. **Dd. 10. 7** (9) *a.*	Erpenius, 1632.	906

78.	**Dd. 10. 8** (9) *t.*	George I, 1715.	1381
79.	**Dd. 10. 13** (9) *p.*		214
80.	**Dd. 11. 1** (8) *a.*	George I, 1715.	946
81.	**Dd. 11. 2** (7) *a.*	" "	329
82.	**Dd. 11. 3** (8) *t.*	" "	936
83.	**Dd. 11. 4** (8) *a.*	" "	762
84.	**Dd. 11. 5** (8) *a.*		1448
85.	**Dd. 11. 6** (8) *t.*	George I, 1715.	470
86.	**Dd. 11. 7** (8) *a.*	" "	448, 310, 1328, 441
87.	**Dd. 11. 8** (8) *a.*	Nicholas Hobart, 1655.	1132
88.	**Dd. 11. 9** (8) *t.*	George I, 1715.	14, 1476, 866
89.	**Dd. 11. 10** (7) *t.*		96
90.	**Dd. 11. 11** (8) *a.*	George I, 1715.	632
91.	**Dd. 11. 12** (8) *p.*	" "	425
92.	**Dd. 11. 13** (7) *p.*	" "	288
93.	**Dd. 11. 14** (8) *t.*	" "	1376
94.	**Dd. 11. 15** (7) *t.*		269
95.	**Dd. 11. 16** (8) *p. t.*	George I, 1715.	599
96.	**Dd. 11. 17** (7) *p.*	" "	1121
97.	**Dd. 11. 18** (7) *t.*	" "	1109
98.	**Dd. 11. 19** (7) *a.*		1423
99.	**Dd. 11. 20** (7) *t.*	George I, 1715.	1349, 97, 759
100.	**Dd. 11. 21** (7) *a.*	" "	1125
101.	**Dd. 11. 28** (7) *t.*	" "	1350
102.	**Dd. 11. 29** (8) *p.*	" "	145
103.	**Dd. 11. 30** (8) *t.*	" "	197
104.	**Dd. 11. 31** (8) *t.*	" "	992
105.	**Dd. 11. 32** (7) *t.*	" "	1367, 1459
106.	**Dd. 11. 33** (8) *t. a.*	" "	98, 982, 1158, 691
107.	**Dd. 11. 35** (8) *a.*	" "	1213
108.	**Dd. 11. 36** (8) *t.*		1151
109.	**Dd. 12. 1** (7) *a.*	Nicholas Hobart, 1655.	1386
110.	**Dd. 12. 2** (7) *p.*		958
111.	**Dd. 12. 3** (7) *a.*	Erpenius, 1632.	415
112.	**Dd. 12. 4** (7) *t.*		1368
113.	**Dd. 12. 5** (7) *a. p. t.*	George I, 1715.	1329
114.	**Dd. 12. 6** (7) *t.*		482
115.	**Dd. 12. 7** (7) *p.*		839
116.	**Dd. 12. 8** (6) *t.*		956
117.	**Dd. 12. 9** (6) *t.*		741
118.	**Dd. 12. 10** (7) *p.*	William Crow, 1656.	34, *P. C.*, pp. 218–220
119.	**Dd. 12. 11** (6) *p.*		1152
120.	**Dd. 12. 12** (5) *t.*		1330

121. **Dd. 12. 13** (6) *a.*		1038
122. **Dd. 12. 71** (7) *a. t.*		1331
123. **Dd. 14. 1** (6) *a.*		464
[124. **Dd. 15. 1ª** *syr. a.*		*]
125. **Dd. 15. 3** (4) *a. t.*		1332
126. **Dd. 15. 4** (4) *a. l.*	Bedwell.	76
127. **Dd. 15. 7** (4) *a.*		530, 1333
128. **Dd. 15. 8** (2) *a.*		1334
129. **Ee. 1. 17** (7) *a.*		324
130. **Ee. 1. 26** (10) *a.*	George I, 1715.	1139, 406
131. **Ee. 1. 27** (9) *a. p.*		294
132. **Ee. 5. 7** (13)		1385
133. **Ee. 6. 22** (7) *a.*	George I, 1715.	326
134. **Ee. 6. 36** (7) *a.*	Nicholas Hobart, 1655.	1308
135. **Ff. 1. 1** (8) *a.*	George I, 1715.	516
136. **Ff. 1. 2** (7) *a.*	" "	318
137. **Ff. 1. 3** (8) *a.*	" "	285
138. **Ff. 1. 4** (8) *t.*	" "	61
139. **Ff. 1. 5** (8) *a.*	" "	1198
140. **Ff. 2. 21** (9) *p.*	" "	658
141. **Ff. 2. 24** (9) *a.*	" "	921
142. **Ff. 4. 36** (11) *t.*		727
143. **Ff. 5. 3** (9) *a.*		1351
144. **Ff. 5. 9** (8) *p.*		511, 1022
145. **Ff. 5. 10** (8) *a.*		1104
146. **Ff. 5. 11¹** (8) *a.*	Erpenius, 1632.	1425
147. **Ff. 5. 11²** (8) *a.*	" "	1442
148. **Ff. 5. 11³** (8) *a.*	" "	998
149. **Ff. 6. 25** (5) *a.*		1424
150. **Ff. 6. 37** (7) *a.*		763
151. **Ff. 6. 38** (8) *a.*	George I, 1715.	87, 456, 955, 986, 143
152. **Ff. 6. 39** (7) *a.*	" "	674
153. **Ff. 6. 40** (8) *a.*	" "	319
154. **Gg. 2. 4** (11) *a.*		764
155. **Gg. 2. 9** (10) *a.*		641
156. **Gg. 2. 10** (10) *a.*	? Erpenius, 1632.	642
157. **Gg. 2. 11** (10) *a.*	? " "	643
158. **Gg. 2. 12** (10) *p.*		1064
159. **Gg. 2. 13** (9) *p.*	Erpenius, 1632.	702
160. **Gg. 2. 16** (9) *a.*	George I, 1715.	868

* "Gospels, Arabic in Syriac character, known to be missing since 1775." (Note by Bradshaw.)

161.	**Gg. 3. 17** (11) *a.*	George I, 1715.	765
162.	**Gg. 3. 18** (10) *a.*		901
163.	**Gg. 3. 19** (10) *a.*	George I, 1715.	1028
164.	**Gg. 3. 20** (10) *a.*	„ „	104
165.	**Gg. 3. 27** (11) *a.*	William Breton, 1658.	508
166.	**Gg. 4. 22** (14) *p.*	? Erpenius, 1632.	488
167.	**Gg. 4. 23** (14) *p.*	? „ „	489
168.	**Gg. 5. 14** (12) *a.*	„ „	750
169.	**Gg. 5. 15** (12) *t.*	„ „	191
170.	**Gg. 5. 16** (12) *a.*	„ „	362
171.	**Gg. 5. 17** (11) *a. p.*	„ „	688, *P.C.*, pp. 87–89
172.	**Gg. 5. 25** (10) *p.*	„ „	299
173.	**Gg. 5. 26** (10) *p.*		78
174.	**Gg. 5. 27** (10) *a.*	Erpenius, 1632.	67
175.	**Gg. 5. 28** (9) *a.*		1387
176.	**Gg. 5. 29** (10) *a.*	Erpenius, 1632.	1072
177.	**Gg. 5. 32** (9) *p.*		1001
178.	**Gg. 5. 33** (9) *a.*		68
179.	**Gg. 6. 4** (6) *a.*		1088
180.	**Gg. 6. 31** (8) *a. p.*	Nicholas Hobart, 1655.	223, 230, 645
181.	**Gg. 6. 32** (8) *p.*	„ „	155
182.	**Gg. 6. 33** (8) *t.*	„ „	167
183.	**Gg. 6. 34** (8) *p. t.*	„ „	156
184.	**Gg. 6. 35** (8) *a.*	Erpenius, 1632.	276, 295
185.	**Gg. 6. 36** (7) *a.*	„ „	228
186.	**Gg. 6. 38** (8) *a.*		116, 463
187.	**Gg. 6. 39** (8) *a. t.*	Erpenius, 1632.	1402
188.	**Gg. 6. 40** (7) *m.*	„ „	529, 907, 1187
189.	**Gg. 6. 41** (8) *a. t.*	„ „	19
190.	**Hh. 5. 1** (12) *a. l.*	Bedwell, 1640.	1405
191.	**Hh. 5. 2** (12) *a. l.*	„ „	1406
192.	**Hh. 5. 3** (12) *a. l.*	„ „	1407
193.	**Hh. 5. 4** (12) *a. l.*	„ „	1408
194.	**Hh. 5. 5** (12) *a. l.*	„ „	1409
195.	**Hh. 5. 6** (12) *a. l.*	„ „	1410
196.	**Hh. 5. 7** (12) *a. l.*	„ „	1411
197.	**Hh. 6. 1** (8) *a. l.*	„ „	1403
198.	**Hh. 6. 2** (8) *a. l.*	„ „	1404
199.	**Ii. 6. 9** (6) *a.*		766
200.	**Ii. 6. 16** (6) *a. syr.*	George I, 1715.	1039
201.	**Ii. 6. 45** (5) *m.*	Erpenius, 1632.	255
202.	**Ii. 6. 46** (5) *t. a.*	„ „	99, 1335, 711
203.	**Ii. 6. 47** (5) *p. t.*	„ „	980
204.	**Ii. 6. 48** (5) *a.*	Bedwell, 1631.	767

205. **Ii. 6. 49** (5) *t.*	Erpenius, 1632.	**1460**
206. **Kk. 2. 17** (14) *a.*		**768**
207. **Kk. 6. 3** (6) *a.*		**1297**
208. **Kk. 6. 35** (6) *a. t.*		**1336, 1461**
209. **Ll. 1. 1** (11) *t.*	George I, 1715.	**100**
210. **Ll. 1. 5** (10) *a. t.*	" "	**20**
211. **Ll. 1. 6** (9) *a.*	" "	**1079**
212. **Ll. 4. 13** (11) *t.*		**111**
213. **Ll. 5. 12** (9) *t.*	George I, 1715.	**865**
214. **Ll. 5. 22** (8) *a.*	" "	**609, 896, 902**
215. **Ll. 5. 23** (8) *t.*	Erpenius, 1632.	**855**
216. **Ll. 5. 24** (8) *a.*	" "	**1016**
217. **Ll. 5. 25** (8) *p. t.*	Nicholas Hobart, 1655.	**984**
218. **Ll. 5. 26** (8) *a.*		**1412**
219. **Ll. 5. 27** (8) *a.*		**769**
220. **Ll. 5. 28** (8) *t.*	George I, 1715.	**465**
221. **Ll. 5. 29** (8) *a. t.*		**1337**
222. **Ll. 5. 30** (7) *a.*	George I, 1715.	**333**
223. **Ll. 5. 31** (7) *t.*	Erpenius, 1632.	**101, 1464, 716**
224. **Ll. 6. 1** (8) *a.*	George I, 1715.	**1074**
225. **Ll. 6. 2** (8) *p.*	William Moore, 1653.	**283**
226. **Ll. 6. 3** (8) *p.*	George I, 1715.	**146**
227. **Ll. 6. 5** (7) *m.*	Erpenius, 1632.	**1103**
228. **Ll. 6. 6** (7) *p.*	" "	**959**
229. **Ll. 6. 7** (6) *p.*	Nicholas Hobart, 1655.	**586**
230. **Ll. 6. 8** (5) *a.*	Erpenius, 1632.	**920**
231. **Ll. 6. 9** (7) *a.*	" "	**1352**
232. **Ll. 6. 10** (7) *p. a.*	" "	**646, 981, 1180**
233. **Ll. 6. 11** (7) *a.*		**624**
234. **Ll. 6. 13** (7) *p.*	Nicholas Hobart, 1655.	**960**
235. **Ll. 6. 14** (7) *a. p.*	Erpenius, 1632.	**224***
236. **Ll. 6. 15** (7) *p.*	" "	**1462, 138**
237. **Ll. 6. 16** (7) *a.*		**1396**
238. **Ll. 6. 17** (7) *a.*	Erpenius, 1632.	**607, 860**
239. **Ll. 6. 18** (6) *a. p. t.*	Nicholas Hobart, 1655.	**256, 518, 472, 459, 445, 474, 467, 112,** *P.C.*, pp. 409–414
240. **Ll. 6. 19** (6) *a.*	" "	**1133**
241. **Ll. 6. 20** (6) *a.*	" "	**1134**
242. **Ll. 6. 21** (6) *a.*		**739**
243. **Ll. 6. 22** (6) *a.*	Erpenius, 1632.	**1426**
244. **Ll. 6. 23** (6) *a.*	Nicholas Hobart, 1655.	**1427**

* The class-mark under this number is erroneously given as **Ll. 5. 25.**

245.	Ll. 6. 24 (6) *a.*	Nicholas Hobart, 1655.	1142, 1105
246.	Ll. 6. 25 (6) *a. m.*	Erpenius, 1632.	127
247.	Ll. 6. 26 (5) *a. t.*	„ „	1338
248.	Ll. 6. 27 (5) *a. t.*	„ „	1339, 1207, 1210, 1397
249.	Ll. 6. 28 (6) *a.*	„ „	784
250.	Ll. 6. 29 (6) *p.*		914
251.	Ll. 6. 31 (6) *t.*	Erpenius, 1632.	1463
252.	Ll. 6. 32 (6) *copt. a.*	„ „	1309
[253.	Mm. 1. 1	"Missing since 1775."]	
254.	Mm. 1. 22 (8) *a.*		1161
255.	Mm. 1. 23 (8) *a.*		1162
256.	Mm. 1. 31 (9) *a.*		1428
257.	Mm. 2. 6 (14) *p.*		439
258.	Mm. 3. 10 (12) *t.*		1000
259.	Mm. 4. 11 (12) *l.*		837
260.	Mm. 4. 15 (12) *p.*	Erpenius, 1632.	254
261.	Mm. 4. 16 (12) *t.*		195
262.	Mm. 4. 17 (12) *t.*		196
263.	Mm. 5. 26 (11) *a. l.*		838
264.	Mm. 6. 1 (7) *a.*	Erpenius, 1632.	249
265.	Mm. 6. 2 (7) *a.*	„ „	1429
266.	Mm. 6. 3 (7) *p.*	Nicholas Hobart, 1655.	1227
267.	Mm. 6. 8 (7) *a.*		770
268.	Mm. 6. 19 (7) *a.*	William Postell.	1430
269.	Mm. 6. 23 (8) *a.*	Erpenius, 1632.	592
270.	Nn. 1. 19 (13) *p.*		487
271.	Nn. 1. 20 (14) *p.*		582
272.	Nn. 3. 56 (15) *p.*		994
273.	Nn. 3. 57 (15) *p.*		120
274.	Nn. 3. 58 (15) *p.*		1221
275.	Nn. 3. 71 (13) *t.*	J. Palmer, 1824.	752
276.	Nn. 3. 72 (13) *t.*	„ „	753
277.	Nn. 3. 73 (13) *t.*	„ „	754
278.	Nn. 3. 74 (13) *p.*	Son of Archd. Lewis, 1770.	675
279.	Nn. 3. 75 (15) *a.*	East India Co., 1806.	771
280.	Nn. 4. 65 (9) *h.*	Dr Corrie.	83
281.	Oo. 6. 1 (12) *p.*		51
282.	Oo. 6. 2 (13) *p.*		52
283.	Oo. 6. 3 (11) *p.*		53
284.	Oo. 6. 4 (11) *p.*		54
285.	Oo. 6. 5 (12) *p.*		732
286.	Oo. 6. 6 (11) *p.*		730
287.	Oo. 6. 7 (10) *a. p.*		948

288.	**Oo. 6. 8** (10) *a. p.*		**934**
289.	**Oo. 6. 9** (10) *p.*		**490**
290.	**Oo. 6. 10** (11) *p.*		**190**
291.	**Oo. 6. 11** (12) *p.*		**351**
292.	**Oo. 6. 12** (10) *p.*		**305**
293.	**Oo. 6. 13** (11) *p.*		**1112**
294.	**Oo. 6. 14** (9) *p.*		**660**
295.	**Oo. 6. 15** (9) *p.*		**661**
296.	**Oo. 6. 16** (11) *p.*		**201**
297.	**Oo. 6. 17** (9) *p.*		**200**
298.	**Oo. 6. 18** (11) *p.*		**207**
299.	**Oo. 6. 19** (11) *p.*		**728**
300.	**Oo. 6. 20** (10) *p.*		**209**
301.	**Oo. 6. 21** (10) *p.*		**159**
302.	**Oo. 6. 22** (11) *a.*		**635**
303.	**Oo. 6. 23** (10) *p.*		**1005**
304.	**Oo. 6. 24** (10) *a.*		**1254**
305.	**Oo. 6. 25** (9) *a.*		**623**
306.	**Oo. 6. 26** (9) *p.*		**432**
307.	**Oo. 6. 27** (9) *p.*		**379**
308.	**Oo. 6. 28** (9) *p.*		**398**
309.	**Oo. 6. 29** (9) *p.*		**352**
310.	**Oo. 6. 30** (10) *p.*		**989**
311.	**Oo. 6. 31** (9) *p.*		**380**
312.	**Oo. 6. 32** (10) *p.*		**1002**
313.	**Oo. 6. 33** (10) *p.*		**399**
314.	**Oo. 6. 34** (10) *p.*		**381**
315.	**Oo. 6. 35** (10) *p.*		**210**
316.	**Oo. 6. 36** (9) *a. p.*		**1449**
317.	**Oo. 6. 37** (9) *p.*		**662, 480**
318.	**Oo. 6. 38** (9) *p.*		**273**
319.	**Oo. 6. 39** (9) *p.*		**152**
320.	**Oo. 6. 40** (9) *p.*		**426**
321.	**Oo. 6. 41** (9) *p.*		**745**
322.	**Oo. 6. 42** (8) *p.*		**945**
323.	**Oo. 6. 43** (9) *a. p.*		**1157, 1176, 160, 504, 649, 1431**
324.	**Oo. 6. 44** (9) *a. p.*		**1181**
325.	**Oo. 6. 45** (8) *a. p.*		**593**
326.	**Oo. 6. 46** (9) *p.*		**418**
327.	**Oo. 6. 47** (8) *p.*		**235**
328.	**Oo. 6. 48** (8) *p.*		**1196**
329.	**Oo. 6. 49** (9) *p.*		**663, 469, 873**
330.	**Oo. 6. 50** (8) *t.*		**102**
331.	**Oo. 6. 51** (8) *t.*	J. Palmer.	**1015**

332.	**Oo. 6. 52** (8) *a. p.*		**647**
333.	**Oo. 6. 53** (8) *a.*		**1262**
334.	**Oo. 6. 54** (8) *p.*		**446**
335.	**Oo. 6. 55** (8) *t.*	J. Palmer.	**1274**
336.	**Oo. 6. 56** (8) *p.*		**343**
337.	**Oo. 6. 57** (9) *p.*		**344**
338.	**Oo. 6. 58** (9) *p.*		**1170**
339.	**Oo. 6. 59** (8) *p. a.*		**1122, 1182**
340.	**Oo. 6. 60** (8) *p.*		**187**
341.	**Oo. 6. 61** (8) *p.*		**1146**
342.	**Oo. 6. 62** (8) *p.*		**48**
343.	**Oo. 6. 66** (7) *a.*		**1286**
344.	**Oo. 6. 72** (8) *a.*		**1465**
345.	**Oo. 6. 73** (7) *a.*	Chappelow.	**1477**
346.	**Oo. 6. 74** (7) *l.*	"	**1369**
347.	**Oo. 6. 75** (7) *a.*	"	**1432**
348.	**Qq. 1** (12) *a.*	Burckhardt, 1819.	**349**
349.	**Qq. 2** (12) *a.*	" "	**365**
350.	**Qq. 3** (12) *a.*	" "	**332**
351.	**Qq. 4** (12) *a.*	" "	**532**
352.	**Qq. 5** (12) *a.*	" "	**336, 521, 1466, 430**
353.	**Qq. 6** (12) *a.*	" "	**1163**
354.	**Qq. 7** (11) *a.*	" "	**1370**
355.	**Qq. 8** (11) *a.*	" "	**258**
356.	**Qq. 9** (11) *a.*	" "	**1192, 659**
357.	**Qq. 10** (11) *a.*	" "	**165**
358.	**Qq. 11** (12) *a.*	" "	**1211**
359.	**Qq. 12** (12) *a.*	" "	**1212**
360.	**Qq. 13** (12) *a.*	" "	**881**
361.	**Qq. 14** (12) *a.*	" "	**876**
362.	**Qq. 14ª** (8) *a.*	" "	**877**
363.	**Qq. 15** (12) *a.*	" "	**536**
364.	**Qq. 16** (12) *a.*	" "	**888**
365.	**Qq. 17** (12) *a.*	" "	**993, 481**
366.	**Qq. 18** (12) *a.*	" "	**483**
367.	**Qq. 19** (12) *a.*	" "	**1102**
368.	**Qq. 20** (12) *a.*	" "	**139**
369.	**Qq. 21** (11) *a.*	" "	**331**
370.	**Qq. 22** (11) *a.*	" "	**203**
371.	**Qq. 23** (11) *a.*	" "	**234**
372.	**Qq. 24** (11) *a.*	" "	**1101**
373.	**Qq. 25** (11) *a.*	" "	**884**
374.	**Qq. 26** (11) *a.*	" "	**522, 505, 39, 135**
375.	**Qq. 27** (11) *a.*	" "	**419**

376.	Qq. 28 (11) *a.*	Burckhardt, 1819.		296
377.	Qq. 29 (11) *a.*	„	„	257
378.	Qq. 30 (11) *a.*	„	„	871
379.	Qq. 31 (10) *a.*	„	„	681
380.	Qq. 32 (11) *a.*	„	„	684
381.	Qq. 33 (10) *a.*	„	„	701
382.	Qq. 34 (10) *a.*	„	„	345
383.	Qq. 35 (11) *a.*	„	„	1045
384.	Qq. 36 (10) *a.*	„	„	637
385.	Qq. 37 (10) *a.*	„	„	682
386.	Qq. 38 (10) *a.*	„	„	751
387.	Qq. 39 (10) *a.*	„	„	316
388.	Qq. 40 (10) *a.*	„	„	327
389.	Qq. 41 (10) *a.*	„	„	527
390.	Qq. 42 (10) *a.*	„	„	885
391.	Qq. 43 (10) *a.*	„	„	683
392.	Qq. 44 (9) *a.*	„	„	17, 476, 47
393.	Qq. 45 (10) *a.*	„	„	875
394.	Qq. 46 (10) *a.*	„	„	241
395.	Qq. 47 (9) *a.*	„	„	328
396.	Qq. 48 (10) *a.*	„	„	737
397.	Qq. 49 (10) *a.*	„	„	437
398.	Qq. 50 (10) *a.*	„	„	297
399.	Qq. 51 (9) *a.*	„	„	1116
400.	Qq. 52 (9) *a.*	„	„	535
401.	Qq. 53 (8) *a.*	„	„	1033
402.	Qq. 54 (8) *a.*	„	„	29, 342
403.	Qq. 55 (8) *a.*	„	„	1085
404.	Qq. 56 (8) *a.*	„	„	1086
405.	Qq. 57 (8) *a.*	„	„	1089
406.	Qq. 58 (9) *a.*	„	„	263
407.	Qq. 59 (9) *a.*	„	„	1127
408.	Qq. 60 (8) *a.*	„	„	359
409.	Qq. 61 (9) *a.*	„	„	1036
410.	Qq. 62 (9) *a.*	„	„	1037
411.	Qq. 63 (10) *a.*	„	„	1135
412.	Qq. 64 (10) *a.*	„	„	954
413.	Qq. 65 (9) *a.*	„	„	260
414.	Qq. 66 (8) *a.*	„	„	1070
415.	Qq. 67 (8) *a.*	„	„	850
416.	Qq. 68 (8) *a.*	„	„	358
417.	Qq. 69 (8) *a.*	„	„	118
418.	Qq. 70 (7) *a.*	„	„	360
419.	Qq. 71 (7) *a.*	„	„	523

420.	Qq. 72 (7) *a.*	Burckhardt, 1819.		846
421.	Qq. 73 (6) *a.*	„	„	1108
422.	Qq. 74 (6) *a.*	„	„	300
423.	Qq. 75 (6) *a.*	„	„	320
424.	Qq. 76 (6) *a.*	„	„	1433
425.	Qq. 77 (6) *a.*	„	„	225
426.	Qq. 78 (6) *a.*	„	„	1467
427.	Qq. 79 (6) *a.*	„	„	1160
428.	Qq. 80 (7) *a.*	„	„	524
429.	Qq. 81 (7) *a.*	„	„	900
430.	Qq. 82 (7) *a.*	„	„	602
431.	Qq. 83 (7) *a.*	„	„	424, 517
432.	Qq. 84 (7) *a.*	„	„	1189
433.	Qq. 85 (6) *a.*	„	„	454
434.	Qq. 86 (7) *a.*	„	„	891
435.	Qq. 87 (6) *a.*	„	„	370
436.	Qq. 88 (6) *a.*	„	„	1468
437.	Qq. 89 (7) *a.*	„	„	746, 471, 895
438.	Qq. 90 (7) *a.*	„	„	531
439.	Qq. 91 (7) *a.*	„	„	736
440.	Qq. 92 (6) *a.*	„	„	36
441.	Qq. 93 (7) *a.*	„	„	239
442.	Qq. 94 (8) *a.*	„	„	537
443.	Qq. 95 (8) *a.*	„	„	538
444.	Qq. 96 (8) *a.*	„	„	539
445.	Qq. 97 (8) *a.*	„	„	540
446.	Qq. 98 (8) *a.*	„	„	541
447.	Qq. 99 (8) *a.*	„	„	542
448.	Qq. 100 (8) *a.*	„	„	543
449.	Qq. 101 (8) *a.*	„	„	544
450.	Qq. 102 (8) *a.*	„	„	545
451.	Qq. 103 (8) *a.*	„	„	546
452.	Qq. 104 (8) *a.*	„	„	547
453.	Qq. 105 (8) *a.*	„	„	548
454.	Qq. 106 (8) *a.*	„	„	56
455.	Qq. 107 (8) *a.*	„	„	57
456.	Qq. 108 (8) *a.*	„	„	58
457.	Qq. 109 (8) *a.*	„	„	59
458.	Qq. 110 (8) *a.*	„	„	973
459.	Qq. 111 (8) *a.*	„	„	930
460.	Qq. 112 (7) *a.*	„	„	334
461.	Qq. 113 (8) *a.*	„	„	245
462.	Qq. 114 (8) *a.*	„	„	601
463.	Qq. 115 (7) *a.*	„	„	119

464.	Qq. 116 (7) *a.*	Burckhardt, 1819.	1206
465.	Qq. 117 (7) *a.*	„ „	1220
466.	Qq. 118 (8) *a.*	„ „	1096
467.	Qq. 119 (8) *a.*	„ „	1110, 485
468.	Qq. 120 (8) *a.*	„ „	1126
469.	Qq. 121 (8) *a.*	„ „	1071
470.	Qq. 122 (7) *a.*	„ „	700
471.	Qq. 123 (8) *a.*	„ „	348
472.	Qq. 124 (7) *a.*	„ „	158
473.	Qq. 125 (8) *a.*	„ „	267, 303, 144
474.	Qq. 126 (8) *a.*	„ „	630
475.	Qq. 127 (8) *a.*	„ „	978
476.	Qq. 128 (8) *a.*	„ „	1168
477.	Qq. 129 (8) *a.*	„ „	1226
478.	Qq. 130 (7) *a.*	„ „	477
479.	Qq. 131 (8) *a.*	„ „	928
480.	Qq. 132 (8) *a.*	„ „	627
481.	Qq. 133 (8) *a.*	„ „	302
482.	Qq. 134 (7) *a.*	„ „	1021
483.	Qq. 135 (7) *a.*	„ „	270
484.	Qq. 136 (7) *a.*	„ „	175
485.	Qq. 137 (7) *a.*	„ „	173
486.	Qq. 138 (8) *a.*	„ „	953
487.	Qq. 139 (7) *a.*	„ „	985, 134
488.	Qq. 140 (7) *a.*	„ „	1099
489.	Qq. 141 (8) *a.*	„ „	442, 664, 655
490.	Qq. 142 (8) *a.*	„ „	128
491.	Qq. 143 (8) *a.*	„ „	908
492.	Qq. 144 (8) *a.*	„ „	909
493.	Qq. 145 (8) *a.*	„ „	436
494.	Qq. 146 (8) *a.*	„ „	401
495.	Qq. 147 (8) *a.*	„ „	176
496.	Qq. 148 (7) *a.*	„ „	903
497.	Qq. 149 (6) *a.*	„ „	246
498.	Qq. 150 (8) *a.*	„ „	304
499.	Qq. 151 (8) *a.*	„ „	1174
500.	Qq. 152 (8) *a.*	„ „	62
501.	Qq. 153 (8) *a.*	„ „	42
502.	Qq. 154 (8) *a.*	„ „	16
503.	Qq. 155 (8) *a.*	„ „	1111
504.	Qq. 156 (8) *a.*	„ „	653
505.	Qq. 157 (8) *a.*	„ „	133
506.	Qq. 158 (8) *a.*	„ „	449
507.	Qq. 159 (8) *a.*	„ „	717

508.	Qq. 160 (8) *a.*	Burckhardt, 1819.		450
509.	Qq. 161 (8) *a.*	„	„	904
510.	Qq. 162 (8) *a.*	„	„	1469
511.	Qq. 163 (8) *a.*	„	„	988
512.	Qq. 164 (8) *a.*	„	„	1113
513.	Qq. 165 (8) *a.*	„	„	217, 142
514.	Qq. 166 (8) *a.*	„	„	666
515.	Qq. 167 (8) *a.*	„	„	667
516.	Qq. 168 (8) *a.*	„	„	668
517.	Qq. 169 (8) *a.*	„	„	669
518.	Qq. 170 (8) *a.*	„	„	670
519.	Qq. 171 (8) *a.*	„	„	671
520.	Qq. 172 (8) *a.*	„	„	628
521.	Qq. 173 (8) *a.*	„	„	321
522.	Qq. 174 (8) *a. p.*	„	„	619
523.	Qq. 175 (8) *a.*	„	„	361
524.	Qq. 176 (8) *a.*	„	„	262
525.	Qq. 177 (8) *a.*	„	„	887
526.	Qq. 178 (8) *a.*	„	„	707
527.	Qq. 179 (7) *a.*	„	„	704
528.	Qq. 180 (8) *a.*	„	„	1100
529.	Qq. 181 (8) *a.*	„	„	2
530.	Qq. 182 (8) *a.*	„	„	1173, 502
531.	Qq. 183 (8) *a.*	„	„	271
532.	Qq. 184 (8) *a.*	„	„	468, 1025
533.	Qq. 185 (8) *a.*	„	„	141
534.	Qq. 186 (8) *a.*	„	„	911
535.	Qq. 187 (8) *a. t.*	„	„	325
536.	Qq. 188 (8) *a.*	„	„	43
537.	Qq. 189 (8) *a.*	„	„	229
538.	Qq. 190 (8) *a.*	„	„	633, 686
539.	Qq. 191 (8) *a.*	„	„	997
540.	Qq. 192 (8) *a.*	„	„	45
541.	Qq. 193 (8) *a.*	„	„	608
542.	Qq. 194 (7) *a.*	„	„	136
543.	Qq. 195 (7) *a.*	„	„	1169
544.	Qq. 196 (8) *a.*	„	„	947
545.	Qq. 197 (8) *a.*	„	„	1052, 1080, 1095, 1494
546.	Qq. 198 (7) *a.*	„	„	917
547.	Qq. 199 (8) *a.*	„	„	423
548.	Qq. 200 (8) *a.*	„	„	205
549.	Qq. 201 (8) *a.*	„	„	363
550.	Qq. 202 (8) *a.*	„	„	1081
551.	Qq. 203 (8) *a.*	„	„	1117

552.	**Qq. 204** (8) *a.*	Burckhardt, 1819.	**1118**
553.	**Qq. 205** (8) *a.*	,, ,,	**1119**
554.	**Qq. 206** (7) *a.*	,, ,,	**38**
555.	**Qq. 207** (7) *a.*	,, ,,	**1144**
556.	**Qq. 208** (8) *a.*	,, ,,	**976**
557.	**Qq. 209** (8) *a.*	,, ,,	**872**
558.	**Qq. 210** (7) *a.*	,, ,,	**905**
559.	**Qq. 211** (7) *a.*	,, ,,	**612, 9, 689, 618, 10, 1031, 687, 1006**
560.	**Qq. 212** (8) *a.*	,, ,,	**626**
561.	**Qq. 213** (8) *a.*	,, ,,	**395**
562.	**Qq. 214** (8) *a.*	,, ,,	**1058**
563.	**Qq. 215** (7) *a.*	,, ,,	**951**
564.	**Qq. 216** (8) *a.*	,, ,,	**723**
565.	**Qq. 217** (8) *a.*	,, ,,	**971**
566.	**Qq. 218** (8) *a.*	,, ,,	**431**
567.	**Qq. 219** (8) *a.*	,, ,,	**1470**
568.	**Qq. 220** (8) *a.*	,, ,,	**726**
569.	**Qq. 221** (8) *a.*	,, ,,	**1136**
570.	**Qq. 222** (8) *a.*	,, ,,	**1137**
571.	**Qq. 223** (8) *a.*	,, ,,	**1138**
572.	**Qq. 224** (8) *a.*	,, ,,	**330**
573.	**Qq. 225** (7) *a.*	,, ,,	**1201**
574.	**Qq. 226** (8) *a.*	,, ,,	**519**
575.	**Qq. 227** (8) *a.*	,, ,,	**1225**
576.	**Qq. 228** (8) *a.*	,, ,,	**444**
577.	**Qq. 229** (8) *a.*	,, ,,	**931**
578.	**Qq. 229b** (7) *a.*	,, ,,	**932**
579.	**Qq. 230** (7) *a.*	,, ,,	**307**
580.	**Qq. 231** (7) *a.*	,, ,,	**220**
581.	**Qq. 232** (8) *a.*	,, ,,	**88**
582.	**Qq. 233** (8) *a.*	,, ,,	**857**
583.	**Qq. 234** (8) *a.*	,, ,,	**841, 7**
584.	**Qq. 235** (8) *a.*	,, ,,	**1277**
585.	**Qq. 236** (8) *a.*	,, ,,	**892**
586.	**Qq. 237** (8) *a.*	,, ,,	**1098**
587.	**Qq. 238** (8) *a.*	,, ,,	**1140**
588.	**Qq. 239** (8) *a.*	,, ,,	**308**
589.	**Qq. 240** (7) *a.*	,, ,,	**708**
590.	**Qq. 241** (8) *a.*	,, ,,	**433, 364**
591.	**Qq. 242** (5) *a.*	,, ,,	**1178**
592.	**Qq. 243** (7) *a.*	,, ,,	**226**
593.	**Qq. 244** (6) *a.*	,, ,,	**757**
594.	**Qq. 245** (8) *a.*	,, ,,	**1273**

595.	Qq. 246 (8) *a.*	Burckhardt, 1819.		551
596.	Qq. 247 (8) *a.*	„	„	552
597.	Qq. 248 (8) *a.*	„	„	553
598.	Qq. 249 (8) *a.*	„	„	554
599.	Qq. 250 (8) *a.*	„	„	555
600.	Qq. 251 (8) *a.*	„	„	556
601.	Qq. 252 (8) *a.*	„	„	557
602.	Qq. 253 (8) *a.*	„	„	558
603.	Qq. 254 (8) *a.*	„	„	559
604.	Qq. 255 (8) *a.*	„	„	560
605.	Qq. 256 (8) *a.*	„	„	561
606.	Qq. 257 (8) *a.*	„	„	562
607.	Qq. 258 (8) *a.*	„	„	563
608.	Qq. 259 (8) *a.*	„	„	564
609.	Qq. 260 (8) *a.*	„	„	565
610.	Qq. 261 (8) *a.*	„	„	566
611.	Qq. 262 (8) *a.*	„	„	567
612.	Qq. 263 (8) *a.*	„	„	568
613.	Qq. 264 (8) *a.*	„	„	569
614.	Qq. 265 (8) *a.*	„	„	570
615.	Qq. 266 (8) *a.*	„	„	571
616.	Qq. 267 (8) *a.*	„	„	572
617.	Qq. 268 (8) *a.*	„	„	573
618.	Qq. 269 (8) *a.*	„	„	574
619.	Qq. 270 (8) *a.*	„	„	575
620.	Qq. 271 (8) *a.*	„	„	576
621.	Qq. 272 (8) *a.*	„	„	577
622.	Qq. 273 (8) *a.*	„	„	578
623.	Qq. 274 (8) *a.*	„	„	579
624.	Qq. 275 (12) *a.*	„	„	84
625.	Qq. 276 (10) *a.*	„	„	526
626.	Qq. 277 (10) *a.*	„	„	910
627.	Qq. 278 (10) *a.*	„	„	1063
628.	Qq. 279 (10) *a.*	„	„	1046
629.	Qq. 280 (10) *a.*	„	„	1145
630.	Qq. 281 (10) *a.*	„	„	507
631.	Qq. 282 (9) *a.*	„	„	719
632.	Qq. 283 (9) *a.*	„	„	672
633.	Qq. 284 (10) *a.*	„	„	1166
634.	Qq. 285 (8) *a.*	„	„	918, 927
635.	Qq. 286 (9) *a.*	„	„	1128
636.	Qq. 287 (10) *a.*	„	„	1035
637.	Qq. 288 (9) *a.*	„	„	484
638.	Qq. 289 (9) *a.*	„	„	416

639.	**Qq. 290** (8) *a.*	Burckhardt, 1819.	**738**
640.	**Qq. 291** (8) *a.*	„ „	**251**
641.	**Qq. 292** (9) *a.*	„ „	**322**
642.	**Qq. 293** (9) *a.*	„ „	**899**
643.	**Qq. 294** (9) *a.*	„ „	**1200**
644.	**Qq. 295** (9) *a.*	„ „	**375**
645.	**Qq. 296** (9) *a.*	„ „	**396**
646.	**Qq. 297** (10) *a.*	„ „	**1216**
647.	**Qq. 298** (10) *a.*	„ „	**1217**
648.	**Qq. 299** (10) *a.*	„ „	**1218**
649.	**Qq. 300** (10) *a.*	„ „	**894**
650.	**Add. 175** (framed) *t.*	„ „	**1450**
651.	**Add. 176** (framed) *t.*	„ „	**1451**
652.	**Add. 177** *a.p.t.e.*	Miscellaneous papers, now merged in **Add. 285**, *q.v.*	
653.	**Add. 178** (9) *a.p.t.&c.*	Wanley.	**1446**
654.	**Add. 179** (15) *a.*	Lewis, 1727.	**772**
655.	**Add. 180** (16) *p.*	„ „	**491**
656.	**Add. 181** (15) *p.*	„ „	**129**
657.	**Add. 182** (15) *p.*	„ „	**130**
658.	**Add. 183** (14) *p.*	„ „	**492**
659.	**Add. 184** (12) *p.*	„ „	**493**
660.	**Add. 185** (12) *p.*	„ „	**1056**
661.	**Add. 186** (12) *p.*	„ „	**306**
662.	**Add. 187** (12) *p.*	„ „	**657**
663.	**Add. 188** (13) *p.*	„ „	**131**
664.	**Add. 189** (12) *a. p.*	„ „	**949**
665.	**Add. 190** (11) *p.*	„ „	**731**
666.	**Add. 191** (10) *p.*	„ „	**1009**
667.	**Add. 192** (9) *a. p.*	„ „	**950**
668.	**Add. 193** (9) *a. p.*	„ „	**164**
669.	**Add. 194** (9) *p.*	„ „	**733**
670.	**Add. 195** (10) *p.*	„ „	**55**
671.	**Add. 196** (10) *p.*	„ „	**106**
672.	**Add. 197** (9) *p.*	„ „	**107**
673.	**Add. 198** (9) *p.*	„ „	**132**
674.	**Add. 199** (11) *p.*	„ „	**1003**
675.	**Add. 200** (11) *p.*	„ „	**186**
676.	**Add. 201** (10) *p.*	„ „	**202**
677.	**Add. 202** (9) *p.*	„ „	**1228**
678.	**Add. 203** (9) *p.*	„ „	**89**
679.	**Add. 204** (9) *p.*	„ „	**147**
680.	**Add. 205** (9) *p.*	„ „	**278**
681.	**Add. 206** (9) *a. p.*	„ „	**833**
682.	**Add. 207** (9) *p.*	„ „	**339**

683. **Add. 208** (9) *p.*	Lewis, 1727.	**385**
684. **Add. 209** (8) *p.*	„ „	**410**
685. **Add. 210** (10) *p.*	„ „	**90**
686. **Add. 211** (8) *p.*	„ „	**961**
687. **Add. 212** (8) *p.*	„ „	**501**
688. **Add. 213** (8) *p.*	„ „	**937**
689. **Add. 214** (8) *p.*	„ „	**6**
690. **Add. 215** (10) *p.*	„ „	**114, 40**
691. **Add. 216** (8) *p.*	„ „	**91, 748, 740,** *P.C.*, pp. 277–279
692. **Add. 217** (7) *p.*	„ „	**386**
693. **Add. 218** (7) *p.*	„ „	**402**
694. **Add. 219** (8) *p.*	„ „	**378**
695. **Add. 220** (8) *p.*	„ „	**382, 512, 713**
696. **Add. 221** (9) *p.*	„ „	**851**
697. **Add. 222** (7) *p.*	„ „	**1204**
698. **Add. 223** (7) *p.*	„ „	**1398**
699. **Add. 224** (8) *p. h.*	„ „	**65**
700. **Add. 225** (7) *p.*	„ „	**1075, 1183**
701. **Add. 226** (7) *a.*	„ „	**580**
702. **Add. 227** (6) *a.*	„ „	**773**
703. **Add. 228** (6) *a.*	„ „	**79**
704. **Add. 229** (7) *p.*	„ „	**494**
705. **Add. 230** (11) *p.*	„ „	**66, 80, 292**
706. **Add. 231** (12) *p.*	„ „	**411**
707. **Add. 232** (12) *p.*	„ „	**693**
708. **Add. 233** (12) *p.*	„ „	**694**
709. **Add. 234** (12) *p.*	„ „	**108**
710. **Add. 235** (13) *p.*	„ „	**109**
711. **Add. 236** (14) *a.*	„ „	**1296**
712. **Add. 237** (14) *a.*	„ „	**1040**
713. **Add. 238** (12) *p.*	„ „	**125, 1076, 596**
714. **Add. 239** (12) *p.*	„ „	**387**
715. **Add. 240** (11) *p.*	„ „	**81**
716. **Add. 241** (12) *p.*	„ „	**1184, 457**
717. **Add. 242** (12) *p. h.*	„ „	**1077, 852**
718. **Add. 243** (12) *p.*	„ „	**495**
719. **Add. 244** (12) *p.*	„ „	**496**
720. **Add. 245** (12) *p.*	„ „	**497**
721. **Add. 246** (10) *p.*	„ „	**498**
722. **Add. 247** (9) *p.*	„ „	**499**
723. **Add. 248** (11) *p.*	„ „	**421**
724. **Add. 249** (10) *p.*	„ „	**388**
725. **Add. 250** (9) *p.*	„ „	**161**

726.	**Add. 251** (9) *a.*	Lewis, 1727.	**1310**
727.	**Add. 252** (5) *a. p.*	" "	**238**
728.	**Add. 253** (12) *p. l.*	" "	**1413**
729.	**Add. 254** (14) *a. p. t. &c.*	" "	**1447**
730.	**Add. 255**	Miscellaneous papers, now merged in **Add. 285**, *q.v.*	
731.	**Add. 256** (8) *a.*	Burrell.	**371**
732.	**Add. 257** (8) *a. gr.*	Gilbert Bouchery, 1778.	**1041**
733.	**Add. 258** (6) *a.*	" "	**933**
734.	**Add. 259** (8) *t.*	Sir J. Marriott, 1779.	**1234**
735.	**Add. 260** (10) *p.*	Masters.	**121**
736.	**Add. 261** (7) *p.*	Farina.	**1069, 113, 650**
737.	**Add. 262** (6) *t.*	"	**315**
738.	**Add. 263** (7) *a.*	"	**1237**
739.	**Add. 264** (8) *p.*	"	**614**
740.	**Add. 265** (8) *a.*	"	**1353**
741.	**Add. 266** (8) *a.*	"	**515, 652, 922**
742.	**Add. 267** (8) *p.*	"	**389**
743.	**Add. 268** (11) *p.*	"	**22**
744.	**Add. 269** (14) *p.*	East India Co., 1806.	**583**
745.	**Add. 270** (13) *p.*	" "	**938**
746.	**Add. 273** (14) *a.*	Burckhardt, 1819.	**1501**
747.	**Add. 274** (12) *a.*	" "	**1502**
748.	**Add. 275** (12) *a.*	" "	**1503**
749.	**Add. 276** (12) *a.*	" "	**1504**
750.	**Add. 277** (11) *a.*	" "	**1505**
751.	**Add. 278** (9) *a.*	" "	**854, 1188, 977, 417, 447, 337, 1012, 227, 1506**
752.	**Add. 279** (6) *a.*	" "	**452, 1507**
753.	**Add. 280** (8) *a.*	" "	**1371, 1478**
754.	**Add. 281** (8) *a. e. ger.*	" "	**1508**
755.	**Add. 282** (7) *a. e. &c.*	" "	**1509**
756.	**Add. 284** (11) *a.*	Henslow.	**774**
757.	**Add. 285** *a. p. t. e.*	(With this are commingled **Add. 177** and **Add. 255**)	**1510**
758.	**Add. 286** *a. p. t. e.*	C. Buchanan, 1806. See *P.C.*, p. 198.	**1511**
759.	**Add. 287** (framed) *h.*		**1512**
760.	**Add. 288** (roll) *t.*		**1382**
761.	**Add. 301** (9) *a.*		**1388**
762.	**Add. 302** (12) *p.*	Austin.	**1107**
763.	**Add. 303** (9) *p.*	"	**703**
764.	**Add. 304** (7) *p.*	"	**171, 212**
765.	**Add. 306** (11) *a.*	Puttick (bought).	**915**
766.	**Add. 307** (10) *p.*	Bell.	**729**

767.	**Add. 308** (9) *p.*	Sotheby (bought).	**26**
768.	**Add. 309** (8) *t.*	Puttick (bought).	**103, 747**
769.	**Add. 310** (7) *p.*	" "	**390**
770.	**Add. 311** (12) *p. h.*	" "	**60, 847, 1194**
771.	**Add. 312** (16) *p.*	Gage.	**584**
772.	**Add. 313** (9) *p.*	Sotheby (bought).	**1**
773.	**Add. 314** (8) *p.*	" "	**724**
774.	**Add. 315** (10) *p.*	" "	**725**
775.	**Add. 316** (9) *p.*	" "	**18**
776.	**Add. 318** (12) *af.*	Westell.	**1203**
777.	**Add. 319** (12) *af.*	"	**420**
778.	**Add. 320** (9) *af.*	"	**844**
779.	**Add. 321** (10) *af.*	"	**377**
780.	**Add. 322** (11) *panj.*	"	**858**
781.	**Add. 323** (10) *af.*	"	**1235**
782.	**Add. 324** (11) *h.*	Quaritch (bought).	**403**
783.	**Add. 325** (5) *a.*	Puttick (bought).	**1019**
784.	**Add. 326** (11) *h.*	Sotheby (bought).	**638**
785.	**Add. 327** (10) *p.*	" "	**82**
786.	**Add. 328** (12) *pahl. p.*	" "	**374**
787.	**Add. 329** (10) *pahl. p.*	" "	**1443**
788.	**Add. 330** (8) *h.*	Williams & Norgate (bought).	**404**
789.	**Add. 331** (5) *a.*		**787**
790.	**Add. 338** (7) *a.*	Rev. G. Williams, 1867.	**367**
791.	**Add. 407** (12) *p.*	Lofft, 1867.	**215**
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797.	**Add. 413** (9) *p.*	" "	**1050**
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799.	**Add. 415** (8) *p.*	" "	**1120**
800.	**Add. 416** (8) *p.*	" "	**1434**
801.	**Add. 417** (8) *a. p.*	" "	**1435, 690, 974, 621, 1219, 115,** *P.C.*, pp. 262–263
802.	**Add. 418** (9) *p.*	" "	**219, 460**
803.	**Add. 419** (8) *p.*	" "	**962**
804.	**Add. 420** (8) *p.*	" "	**1106**
805.	**Add. 421** (7) *p.*	" "	**154**
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810. **Add. 426** (7) *p.*	„ „	**990**
811. **Add. 427** (6) *a. p.*	„ „	**1471, 705**
812. **Add. 428** (roll) *p.*	„ „	**1513**
813. **Add. 429** (fragments)	„ „	**1514**
814. **Add. 430** (8) *p.*	„ „	**148, 963**
815. **Add. 439** (8) *p.*		**92**
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818. **Add. 442** (8) *a. t.*		**13, 1066, 1156, 1185, 1495**
819. **Add. 443** (14) *a. e.*		**1377**
820. **Add. 444** (12) *t. l.*	Renouard.	**1414**
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824. **Add. 455** (6) *a. copt.*	„ „	**1516**
825. **Add. 456** (6) *a. copt.*	„ „	**1517**
826. **Add. 457** (6) *a. copt.*	„ „	**1312**
827. **Add. 458** (9) *a.*	„ „	**874**
828. **Add. 459** (16) *a.*		**1304**
829. **Add. 460** (16) *a.*		**1305**
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831. **Add. 462** *t.*		**1453**
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833. **Add. 567** (8) *p.*	„ „	**1324, 1372**
834. **Add. 570** (12) *h.*	C. Mather, 1868.	**198**
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839. **Add. 576** (9) *a.*	Rev. G. E. Corrie.	**775**
840. **Add. 580** (8) *a.*	Lofft, 1869.	**1053**
841. **Add. 581** (9) *a.*	„ „	**882**
842. **Add. 582** (9) *a.*	„ „	**742**
843. **Add. 583** (10) *a.*	„ „	**606**
844. **Add. 584** (9) *p. a.*	„ „	**734, 1167**
845. **Add. 585** (8) *a.*	„ „	**600**
846. **Add. 586** (11) *p.*	„ „	**1023**
847. **Add. 587** (9) *p.*	„ „	**391**
848. **Add. 588** (11) *a. e.*	„ „	**1518**
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854.	**Add. 683** (10) *a.*		**878**
855.	**Add. 743** (9, 5, 6) *a.*	Prof. W. Wright.	**788, 789, 790**
856.	**Add. 746** (7) *a.*	Rev. Prof. Williams, 1870.	**157, 46, 923, 443, 924, 475, 1084, 654, 1082, 373, 685, 21, 140, 453**
857.	**Add. 747** (7) *a.*	„ „	**1472**
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859.	**Add. 749** (7) *a.*	„ „	**1499**
860.	**Add. 750** (8) *p.*	„ „	**279**
861.	**Add. 751** (9) *p.*	„ „	**478**
862.	**Add. 752** (9) *p.*	„ „	**163**
863.	**Add. 753** (9) *p.*	„ „	**1024**
864.	**Add. 754** (9) *p.*	„ „	**356**
865.	**Add. 755** (8) *p.*	„ „	**357**
866.	**Add. 756** (8) *p.*	„ „	**967**
867.	**Add. 757** (7) *a.*	„ „	**275**
868.	**Add. 758** (6) *a.*	„ „	**1065**
869.	**Add. 759** (7) *p.*	„ „	**964**
870.	**Add. 760** (6) *a.*	„ „	**776**
871.	**Add. 761** (6) *a.*	„ „	**1361**
872.	**Add. 762** (7) *a.*	„ „	**629**
873.	**Add. 763** (8) *a.*	„ „	**743**
874.	**Add. 764** (6) *a.*	„ „	**677**
875.	**Add. 765** (7) *a.*	„ „	**282**
876.	**Add. 766** (10) *a.*	„ „	**709**
877.	**Add. 767** (8) *a.*	„ „	**777**
878.	**Add. 768** (6) *a.*	„ „	**252**
879.	**Add. 769** (8) *a.*	„ „	**603**
880.	**Add. 770** (8) *a.*	„ „	**1047**
881.	**Add. 771** (8) *a.*	„ „	**1048**
882.	**Add. 772** (9) *a.*	„ „	**718**
883.	**Add. 773** (7) *a.*	„ „	**594**
884.	**Add. 774** (7) *a*	„ „	**605**
885.	**Add. 775** (7) *a.*	„ „	**610**
886.	**Add. 776** (7) *a.*	„ „	**117**
887.	**Add. 777** (8) *p.*	„ „	**412**
888.	**Add. 778** (8) *p.*	„ „	**581, 301**
889.	**Add. 779** (8) *a.*	„ „	**867**
890.	**Add. 780** (8) *a.*	„ „	**253**

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893.	**Add. 783** (8) *a.*	" "	625
894.	**Add. 784** (8) *p.*	" "	162
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896.	**Add. 786** (8) *a.*	" "	1436
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912.	**Add. 802** (8) *a.*		265
913.	**Add. 803** (8) *a.*		678
914.	**Add. 804** (9) *p.*		1229
915.	**Add. 805** (9) *p.*		413
916.	**Add. 806** (9) *a.*		1059
917.	**Add. 807** (9) *a.*		1060
918.	**Add. 808** (9) *p.*		1179
919.	**Add. 809** (9) *a.*		744
920.	**Add. 810** (10) *p.*		312
921.	**Add. 811** (9) *p.*		1115
922.	**Add. 812** (9) *p.*		987
923.	**Add. 813** (9) *p.*		236
924.	**Add. 814** (8) *a.*		680
925.	**Add. 815** (9) *a.*		929
926.	**Add. 816** (9) *p.*		969
927.	**Add. 817** (10) *p.*		341
928.	**Add. 818** (10) *p.*		598
929.	**Add. 819** (9) *a.*		644
930.	**Add. 820** (8) *a.*		595
931.	**Add. 821** (9) *p.*		338
932.	**Add. 822** (9) *p.*		153
933.	**Add. 823** (9) *p.*		622
934.	**Add. 824** (9) *p.*		1129

935.	Add. 825 (9) *p.*		1130
936.	Add. 826 (10) *a.*		710
937.	Add. 827 (10) *p.*		1131
938.	Add. 828 (10) *p.*		695
939.	Add. 829 (10) *a.*		1202
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944.	Add. 834 (11) *p.*		510
945.	Add. 835 (11) *p.*	Rev. Prof. Williams, 1870.	585
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954.	Add. 844 (12) *a.*	" "	1094
955.	Add. 845 (13) *t.*	" "	1004
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957.	Add. 847 (14) *a.*	" "	755
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971.	Add. 1061 (9) *a.*	" "	1090
972.	Add. 1062 (8) *a.*	" "	616
973.	Add. 1063 (9) *a.*	" "	617
974.	Add. 1064 (7) *a.*	" "	428
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983.	**Add. 1073** (8) *a.*	" "	**461**
984.	**Add. 1074** (12) *a. fr.*	Judas' sale, 1873.	**1378**
985.	**Add. 1075** (9) *a.*	" "	**50**
986.	**Add. 1076** (8) *a.*	" "	**286**
987.	**Add. 1077** (8) *a.*	" "	**1272**
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994.	**Add. 1084** (10) *p.*	" "	**231**
995.	**Add. 1085** (6) *a.*	" "	**1439**
996.	**Add. 1086** (4) *p.*	" "	**1399**
997.	**Add. 1087** (10) *p.*	" "	**1026**
998.	**Add. 1088** (8) *p.*	" "	**1008**
999.	**Add. 1089** (8) *a.*	" "	**853**
1000.	**Add. 1090** (8) *p.*	" "	**289**
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1009.	**Add. 1099** (14) *p.*	" "	**15**
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1016.	**Add. 1114** (8) *a.*	" " "	**795**
1017.	**Add. 1115** (4) *a.*	" " "	**796**
1018.	**Add. 1116** (4) *a.*	" " "	**797**

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1024.	Add. 1122 (8) *a.*	" " "	803
1025.	Add. 1123 (10) *a.*	" " "	804
1026.	Add. 1124 (4) *a.*	" " "	805
1027.	Add. 1125 (15) *a.*	" " "	806
1028.	Add. 1126 (4) *a.*	" " "	807
1029.	Add. 1127 (7) *a.*	" " "	808
1030.	Add. 1128 (5) *a.*	" " "	809
1031.	Add. 1129 (6) *a.*	" " "	810
1032.	Add. 1130 (7) *a.*	" " "	811
1033.	Add. 1131 (7) *a.*	" " "	812
1034.	Add. 1132 (5) *a.*	" " "	813
1035.	Add. 1133 (3) *a.*	" " "	814
1036.	Add. 1134 (5) *a.*	" " "	815
1037.	Add. 1135 (4) *a.*	" " "	816
1038.	Add. 1136 (4) *a.*	" " "	817
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1042.	Add. 1140 (8) *a.*	" " "	821
1043.	Add. 1141 (3) *a.*	" " "	822
1044.	Add. 1142 (4) *a.*	" " "	823
1045.	Add. 1143 (12) *a.*	" " "	824
1046.	Add. 1144 (3) *a.*	" " "	825
1047.	Add. 1145 (5) *a.*	" " "	826
1048.	Add. 1146 (16) *a.*	" " "	827
1049.	Add. 1147 (14) *a.*	" " "	828
1050.	Add. 1148 (8) *a.*	" " "	829
1051.	Add. 1149 (4) *a.*	" " "	830
1052.	Add. 1150 (4) *a.*	" " "	831
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1118.	**Add. 2909** (12) *e.*	„ „	
1119.	**Add. 2910** (12) *e.*	„ „	
1120.	**Add. 2911** (12) *e.*	„ „	
1121.	**Add. 2914** (12) *e. a.*	„ „	
1122.	**Add. 2921** (12) *a.*	Lee of Hartwell's sale, 1888.	697
1123.	**Add. 2922** (11) *a.*	„ „ „	698
1124.	**Add. 2923** (9) *a.*	„ „ „	699
1125.	**Add. 2924** (11) *a.*	„ „ „	169
1126.	**Add. 2925** (12) *a.*	„ „ „	206
1127.	**Add. 2926** (11) *a.*	„ „ „	182
1128.	**Add. 2927[1]** (13) *a.*	„ „ „	184
1129.	**Add. 2927[2]** (13) *a.*	„ „ „	184
1130.	**Add. 2928** (13) *a.*	„ „ „	185
1131.	**Add. 2929** (10) *a.*	„ „ „	919
1132.	**Add. 2930** (11) *a.*	„ „ „	916
1133.	**Add. 2931** (12) *a.*	„ „ „	137
1134.	**Add. 2932** (8) *a.*	„ „ „	500
1135.	**Add. 2934** (10) *p.*	Sassoon, 1888 (bought).	1195
1136.	**Add. 2937** (11) *a.*	Sir James Redhouse, 1888.	177
1137.	**Add. 2938** (11) *e.*	„ „	178
1138.	**Add. 2939** (11) *e.*	„ „	179
1139.	**Add. 2940** (11) *e.*	„ „	180
1140.	**Add. 2941** (11) *e.*	„ „	181
1141.	**Add. 2963** (10) *h.*	Prof. Cowell.	405
1142.	**Add. 2964** (6) *a.*		832
1143.	**Add. 2986** (9) *p.*		473
1144.	**Add. 2998** (8) *p.*	Prof. W. Robertson Smith.	479
1145.	**Add. 3010** (9) *t.*		665
1146.	**Add. 3017** (6) *a.*		1313

1147.	**Add. 3018** (7) *a. copt.*		1314
1148.	**Add. 3044** (11) *a.*	Prof. W. Robertson Smith, 1891.	1298
1149.	**Add. 3065** (9) *a.*	Mr F. Jenkinson, 1891.	651, 233
1150.	**Add. 3088** (13) *a.*	Quaritch, 1893 (bought).	Adversaria, not MSS. See Nos. 56–59, pp. 9–10 *supra.*
1151.	**Add. 3089** (13) *a.*	„ „	(as above)
1152.	**Add. 3090** (12) *a.*	„ „	174
1153.	**Add. 3091** (14) *a.*	„ „	636
1154.	**Add. 3092** (9) *a.*	„ „	634
1155.	**Add. 3139** (14) *p.*	Mr Bumpstead, 1894.	353
1156.	**Add. 3146** (12) *p.*	Quaritch, 1894 (bought).	1172
1157.	**Add. 3147** (11) *p.*	„ „	407
1158.	**Add. 3148** (10) *p.*	„ „	408
1159.	**Add. 3149** (10) *p.*	„ „	281, 340, 941, 991, 1222
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1166.	**Add. 3156** (9) *a.*	„ „	1360
1167.	**Add. 3163** (11) *a.* [= **Add.** 3293, S. P. C. K.]		1007, *Syr. Cat.*, pp. 965–975
1168.	**Add. 3164** (9) *a.*	? „	248
1169.	**Add. 3174** (8) *syr. a.*	Prof. W. R. Smith's bequest, 1894.	1419
1170.	**Add. 3176** (10) *a.*	„ „ „	778
1171.	**Add. 3177** (5) *a.*	„ „ „	779
1172.	**Add. 3178** (10) *a.*	„ „ „	33
1173.	**Add. 3179** (13) *a.*	„ „ „	105
1174.	**Add. 3180** (12) *a.*	„ „ „	287
1175.	**Add. 3181** (8) *a.*	„ „ „	1124
1176.	**Add. 3182** (11) *a.*	„ „ „	879
1177.	**Add. 3183** (13) *a.*	„ „ „	898
1178.	**Add. 3184** (9) *a.*	„ „ „	438
1179.	**Add. 3185** (9) *a.*	„ „ „	3
1180.	**Add. 3186** (9) *a.*	„ „ „	1191
1181.	**Add. 3187** (9) *a.*	„ „ „	995
1182.	**Add. 3188** (12) *a.*	„ „ „	1049
1183.	**Add. 3189** (11) *a.*	„ „ „	926
1184.	**Add. 3190** (9) *a.*	„ „ „	126
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1196.	Add. 3209 (10) *p.*	Quaritch, 1895 (bought).	313
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1227.	Add. 3242 (7) *a.*	,, ,,	1013
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1264.	**Add. 3294** (13) *a.*	"	**1316,** *Syr. Cat.*, p. 975

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1274.	**Add. 3480** (8) *t.*	William Bateson.	**1479**
1275.	**Add. 3481** (8) *a.*	Puttick and Simpson, 1898 (bought).	**1366**
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1278.	**Add. 3484** (8) *a.*	" "	**1481**
1279.	**Add. 3485** (10) *a.*	" "	**1482**
1280.	**Add. 3486** (9) *p. t.*	" "	**1420**
1281.	**Add. 3487** (9) *a.*	" "	**1483**
1282.	**Add. 3488** (7) *a.*	" "	**781**
1283.	**Add. 3489** (5) *a.*	" "	**1484**
1284.	**Add. 3490** (5) *a.*	" "	**1485**
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1288.	**Add. 3494** (4) *a.*	" "	**1489**
1289.	**Add. 3495** (4) *a.*	" "	**1490**
1290.	**Add. 3496** (4) *a.*	" "	**1491**
1291.	**Add. 3497** (4) *a.*	" "	**1492**
1292.	**Add. 3498** (4) *a.*	" "	**1493**
1293.	**Add. 3499** (10) *a.*	" "	**1341**
1294.	**Add. 3500** (5) *a.*	Major Jenkinson.	**372**
1295.	**Add. 3501** (5) *a.*	" "	**1342**
1296.	**Add. 3502** (7)	" "	**1343**
1297.	**Add. 3503** (9)	" "	**1344**
1298.	**Add. 3504** (7) *a.*		**1159**
1299.	**Add. 3508** (5) *a.*		**1303**
1300.	**Add. 3509** (13) *a.*		**756**
1301.	**Add. 3510** (11) *a.*	Pitt and Scott, 1899 (bought).	**1242**
1302.	**Add. 3511** (10) *a.*	" " "	**1243, 1390**
1303.	**Add. 3512** (9) *a.*	C. L. Barnes, 1899 (bought).	**1285**
1304.	**Add. 3513** (9) *p.*	Gejou, 1899 (bought).	**1284**
1305.	**Add. 3515** (8) *a.*	" "	**1255**
1306.	**Add. 3516** (9) *a.*	" "	**1391**
1307.	**Add. 3517** (7) *a.*	" "	**1252**
1308.	**Add. 3518** (8) *p.*	" "	**1392**

1309.	**Add. 3519** (9) *a.*	Gejou, 1899 (bought).	1239
1310.	**Add. 3520** (7) *p.*	" "	1261
1311.	**Add. 3521** (8) *a. p.*	" "	1393
1312.	**Add. 3522** (8) *p.*	" "	1240
1313.	**Add. 3523** (8) *a.*	" "	1279
1314.	**Add. 3524** (9) *p.*	" "	1257
1315.	**Add. 3525** (8) *p.*	" "	1247
1316.	**Add. 3526** (10) *p.*	" "	1394
1317.	**Add. 3527** (7) *p.*	" "	1384
1318.	**Add. 3528** (10) *p.*	" "	1248
1319.	**Add. 3529** (10) *p.*	" "	1280
1320.	**Add. 3530** (14) *p.*	" "	1265
1321.	**Add. 3531** (8) *p.*	" "	1281
1322.	**Add. 3532** (9) *a.*	" "	1275
1323.	**Add. 3533** (7) *a.*	" "	1245
1324.	**Add. 3534** (5) *p.*	" "	1474
1325.	**Add. 3535** (13) *p.*	" "	1250
1326.	**Add. 3536** (10) *a.*	" "	1246
1327.	**Add. 3537** (7) *a.*	" "	1269
1328.	**Add. 3539** (10) *p.*	" "	1258
1329.	**Add. 3540** (9) *a.*	" "	1264
1330.	**Add. 3541** (9) *a.*	" "	1289
1331.	**Add. 3542** (11) *t.*	" "	1238
1332.	**Add. 3577** (6) *a.*	Hayder Kenn, 1899 (bought).	1345
1333.	**Add. 3579** (10) *p.*	Naaman, 1899 (bought).	1287
1334.	**Add. 3580** (9) *h.*	" "	1260
1335.	**Add. 3581** (8) *t.*	" "	1278
1336.	**Add. 3582** (8) *a.*	Hannon and Watson, 1899 (bought).	1244
1337.	**Add. 3585** (9) *a.*	Naaman, 1899 (bought).	1267
1338.	**Add. 3586** (10) *a.*	" "	1241
1339.	**Add. 3587** (10) *p.*	" "	1291
1340.	**Add. 3588** (7) *a.*	" "	1293
1341.	**Add. 3589** (7) *a.*	" "	1270
1342.	**Add. 3590** (8) *a.*	" "	1498
1343.	**Add. 3591** (12) *a.*	Gejou, 1899 (bought).	1290
1344.	**Add. 3592** (10) *a.*	" "	1288
1345.	**Add. 3593** (10) *p.*	" "	1253
1346.	**Add. 3594** (9) *p.*	" "	1256
1347.	**Add. 3595** (9) *t.*	" "	1259
1348.	**Add. 3596** (12) *t.*	" "	1294
1349.	**Add. 3599** (7) *p.*	" "	1292
1350.	**Add. 3600** (11) *p.*	" "	1266
1351.	**Add. 3601** (11) *a.*	" "	1276
1352.	**Add. 3602** (13) *a.*	" "	1283

1353.	**Add. 3603** (9) *a.*	Gejou, 1899 (bought).	1282
1354.	**Add. 3604** (8) *a.*	" "	} 1271
1355.	**Add. 3605** (8) *a.*	" "	
1356.	**Add. 3606** (7) *a.*	" "	1268
1357.	**Add. 3607** (9) *p.*	" "	1236

Most recent additions, acquired too late for description in the Hand-list.

1358. **Add. 3608** (10) *a.* Part of the *Qāmūs* (ch. ر § س to end of ch. ش).

1359. **Add. 3609** (8) *a.* Gloss of ʻAzmī-zāda on comm. on the *Manār.*

1360. **Add. 3610** (8) *a.* Comm. on the *Wiqāya* of *Ṣadru'sh-sharīʻa.*

1361. **Add. 3611** (10) *a.* The *Muḥākamāt* of al-Quṭbu'r-Rāzī.

1362. **Add. 3612** (8) *p.* The *Kifāyatu't-Taʻlīm* (on Astronomy and Astrology).

1363. **Add. 3613** (11) *p.* The *Kifāyat-i-Manṣūrī* (on Medicine).

1364. **Add. 3614** (10) *p.* The *Kifāya-i-Mujāhidiyya* (on Medicine).

1365. **Add. 3615** (9) *a. p.* Two medical works, *aṭ-Ṭibbu'l-Jadīd* (*a.*), and *Zādu'l-Musāfirīn* (*p.*).

1366. **Add. 3616** (10) *p.* A treatise on Geomancy.

1367. **Add. 3617** (11) *a.* The *Alfiyya* of Ibn Mālik, with comm. by Ibrāhīm an-Nāwawī.

1368. **Add. 3618** (13) *a.* The *Kitābu'l-Ishārāt fī ʻilmi'l-ʻibārāt*, by Shaykh Khalīl b. Shāhīn adh-Dhāhirī.

1369. **Add. 3619** (10) *t.* The *Dīwān* of Sulṭānu'l-ʻĀshiqīn.

1370. **Add. 3620** (8) *a.* *Marātiʻu'l-ghizlān fī waṣfi'l-ḥisān mina'l-ghilmān.*

1371. **Add. 3621** (9) *a.* *Kitābu'r-Rawḍi'l-murīʻ fī ʻilmi'l-badīʻ* by Shaykh Mūsa b. Jalāl al-Mawlawī.

1372. **Add. 3622** (10) *a.* Comm. on Shaykh al-Maḥallī on the *Minhāj* an-Nawāwī.

1373. **Add. 3623** (7) *a.* Comm. on the *Tuḥfatu'l-wardiyya* of Ibnu'l-Wardī.

1374. **Add. 3624** (8) *a.* Treatise on Geomancy by ʻUthmān b. ʻAlī al-ʻUmarī.

1375. **Add. 3625** (9) *a.* Comm. on the *Sanūsiyya* by Shaykh Abu ʻAbdi'llāh Muḥammad b. Yūsuf as-Sanūsī.

1376. **Add. 3626** (9) *a.* Treatise on *Tawḥīd* by ʻAlī b. Sulṭān b. Muḥammad al-Qārī.

1377. **Add. 3627** (8) *a*. Comm. on *Ādābu'l-Ḥanafiyya*, and gloss of Sayyid Sharīf on *Shamsiyya*.

1378. **Add. 3628** (9) *a*. Comm. of Shaykh 'Abdu'l-Ḥaqq on al-Anṣārī's treatise on the *Bismi'llāh*.

1379. **Add. 3629** (9) *a*. Story of Joseph, in prose and verse.

1380. **Add. 3630** (6) *a*. Treatise on *Tawḥīd* by Abu'l-Muntahā.

1381. **Add. 3631** (7) *a*. *Ishārātu'l-Qur'ān* by Ḥājī Muhammad Ṣāliḥ al-Qaysarī.

1382. **Add. 3632** (12) *p*. The *Kulliyyāt* of *Mīrzā Bī-dil*.

1383. **Add. 3634** (10) *a*. Explanation of certain verses in the Qur'ān dealing with marriage, &c.

1384. **Add. 3635** (12) *p*. The *Durra-i-Nādira* of Muḥammad Mahdī b. Muḥammad Naṣīr.

1385. **Add. 3636** (7) *a*. A treatise on Jurisprudence entitled *al-Ḥāwī*.

1386. **Add. 3637** (8) *a*. Part of the *Qānūn* of Avicenna.

1387. **Add. 3638** (9) *p*. The *Tadhkira* of Dawlatshāh.

1388. **Add. 3639** (11) *a*. A treatise on Jurisprudence entitled *Majma'u'l-Baḥrayn*.

1389. **Add. 3640** (11) *p*. *Inshā-yi-Abu'l-Faḍl*.

1390. **Add. 3641** (8) *t*. Dīvāns of Najātī, Dhātī, Fawrī and Khayālī.

1391. **Add. 3642** (8) *p*. Dīvān of Jāmī.

1392. **Add. 3643** (9) *p*. Poems (*qaṣīdas*) of Kalīm.

1393. **Add. 3644** (8) *p*. Pharmacology of 'Alī b. Ḥusayn al-Anṣārī, called Ḥājī Zayn.

1394. **Add. 3645** (8) *a*. *Kitābu'l-ishrāf fī madhāhibi'l-arba'*, by the Wazīr al-Mudhaffar Yaḥyā b. Muḥammad b. Hubayra.

1395. **Add. 3646** (8) *t*. *Sīratu'n-Nabī* (Biography of the Prophet).

1396. **Add. 3647** (9) *a*. Gloss on a commentary on the *Khulāṣa*.

1397. **Add. 3648** (8) *a*. Gloss on a treatise on Rhetoric, composed, apparently, in A.H. 962, by 'Abdu'llāh b. Shihābu'd-Dīn Yazdī.

1398. **Add. 3649** (9) *t*. The *Siyar* of Nābī.

1399. **Add. 3650** (12) *a*. *Al-Mūjiz fi't-Ṭibb*, by Shaykh 'Alā'u'd-Dīn 'Alī b. Abi'l-Ḥazm al-Qurashī.

1400. **Add. 3651** (10) *a*. *Kitābu't-Tawḥīd*, by Shaykh 'Alamu'l-Huda Abū Manṣūr Muḥammad b. Muḥammad b. Maḥmūd al-Māturīdī.

1401. **Add. 3652** (8) *a*. *Al-'Aqā'idu's-saniyya fī ma'rifati'l-Ajrāmi'l-athīriyya*, by 'Alī Muḥammad b. Aḥmad al-Ḥalāl ash-Shāfi'ī, dated A.H. 906 (autograph).

1402. **Add. 3653** (8) *a*. A work on Cosmography, Geography, the Signs of the End of the World, &c.

1403. **Add. 3654** (9) *t.* Biographies of Turkish saints, poets and literary men, dated A.H. 962.

1404. **Add. 3655** (10) *a.* *'Umdatu't-Ṭālib fī nasabi Abī Ṭālib*, by Shaykh Aḥmad b. 'Anba al-Ḥasanī, dated A.H. 945.

1405. **Add. 3656** (9) *a.* Explanation of certain points in the *Qaṭru'n-Nadā wa Ballu's-Ṣadā*, by the author of that work, Jamālu'd-Dīn...b. Hishām al-Anṣārī.

1406. **Add. 3657** (10) *a. p.* *As-Sāmī fi'l-Asāmī*, an Arabic lexicographical work, explained in Persian.

1407. **Add. 3658** (8) *p.* A Persian Compendium of Medicine (chs. i–xxxix).

1408. **Add. 3663** (10) *p.* The *Tuḥfatu'l-Aḥrār* and *Subḥatu'l-Abrār* of Jāmī.

1409. **Add. 3664** (8) *a.* The *Tuḥfatu't-Ṭullāb*, a commentary on the *Tanqīḥ* of Abū Yaḥyā Zakariyyā al-Anṣārī.

1410. **Add. 3665** (8) *a.* Commentary on Mawlānā 'Iṣāmu'd-Dīn's treatise on Metaphor, by Aḥmad al-Ḥamawī.

1411. **Add. 3666** (8) *a.* Commentary of Tāju'sh-Sharī'a on the *Wiqāya* of his grandfather Burhānu'sh-Sharī'a.

1412. **Add. 3667** (8) *a.* *Bahjatu'l-Maḥāfil*, a life of the Prophet, compiled in A.H. 855 by Yaḥyā b. Abū Bakr b. Muḥammad b. Yaḥyā...al-'Āmirī, dated A.H. 1158.

1413. **Add. 3668** (8) *a.* Commentary on the *Tā'iyya* of Ibnu'l-Fāriḍ, by Sharafu'd-Dīn Dā'ūd b. Maḥmūd ar-Rūmī al-Qayṣarī.

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1416. **Add. 3671** (7) *p.* A treatise on Medicine, entitled, apparently, *Tuḥfatu'l-Mu'minīn*, transcribed in Luristān, A.H. 1091.

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1422. **Add. 3677** (9) *p*. The *Subḥatu'l-Abrār* of Jāmī, dated A.H. 975.

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